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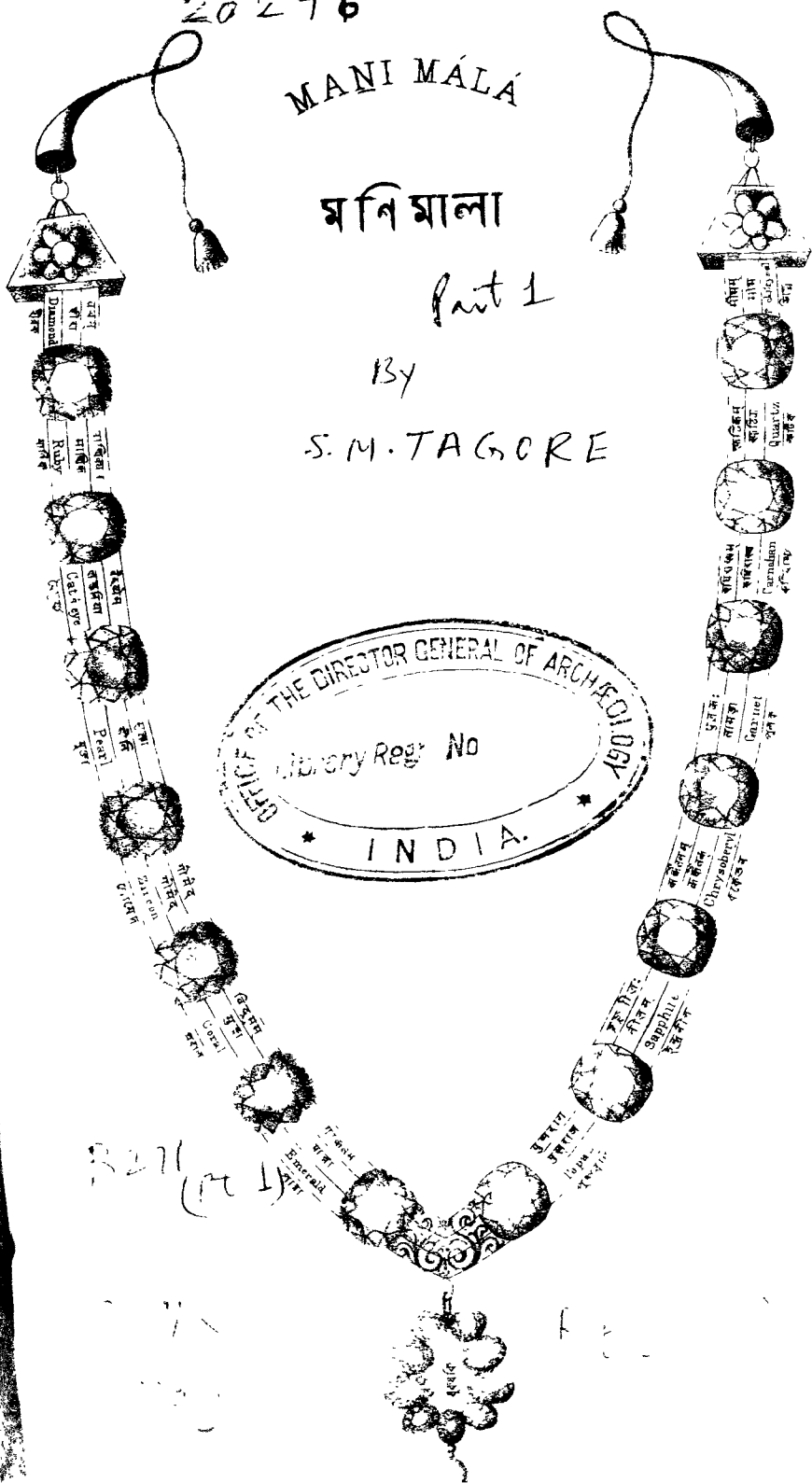
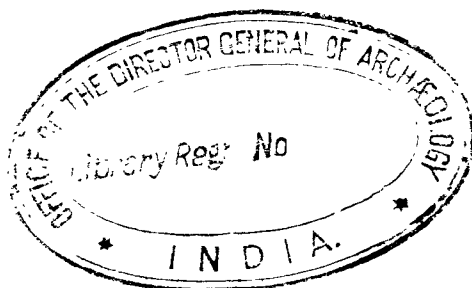
MANI MALA

मणि माला

Part 1

By

S. M. TAGORE



5271 (M 1)

मणिमाला

अर्थात्

रत्नविज्ञान-ग्रन्थः।

श्रीशैरोन्द्रमोहन ठाकुरेण मिडजिक् डाक्टर,

नाइट् कमाण्डार् अर्द् अर्डार् अर् लियोपोल्ड अर् वेलजियस्,
नाइट् कमाण्डार् अर् दि फार्ड् क्लास् अर् दि अर्डार् अर् आनवार्ट अर् साक्सनि,
सिभेलियार् अर् दि इम्पिरियेल अर्डार् अर् मेडजिडि अर् टारकि,
श्यामदेशीय नाइट् अर् दि अर्डार् अर् वसवमाला,
नेपालीय नाइट् अर् दि गुरखा अर्डार् अर् सरस्वती, सङ्गीतनायकः, सङ्गीतसागरः;

वङ्कसङ्गीत-विद्यालय-प्रतिष्ठासभापतिः,
कलिकाता महानगरीयानरेरि माजिष्ट्रेट, जस्टिस् अर् दि पिस, इन्निभारसिटि फेलो;
पेट्ट वटनयर्लण्डीय रयेल आसियाटिक सोसाइटि मेम्बर,
साहित्य रयेल सोसाइटि फेलो;

सुइडेन् राजधानी एक्स्हलम् नगरीय सङ्गीत विद्यैकाडेमि अनरेरि मेम्बर,
फ्रान्स राजधानी पारिस् नगरीयाफिसर डिपार्ट्मेन्ट् पब्लिक् एकाडेमि आफिसर,
वेलजियम्राज्यस्य थिल्स साहित्य विज्ञान रयेल एकाडेमिएसोसिएट मेम्बर,
आमस्टर्डाम्नगरीय सङ्गीतविद्यामोसाइटिकरेस्पण्डिन्स मेम्बर,
निदरलण्डस्य हेगनगरीय रयेल फाइललजिकेल एन्थनाग्राफिकेल भारतवर्षीय
निष्टिटिउसन् फरेन् मेम्बर,

जेनिभानगरीय विश्व-विद्यालय करेस्पण्डिन्स मेम्बर,
रोम् राज्यस्य सेण्टसिसिलिया नगरीय रयेल एकाडेमि सोसिओ अनरेरिओ,

इटाली राज्यस्य सोसाइटी डिडासकालिका सोसिओ अनरेरिओ,
फ्लोरन्स नगरीय रयेल मिडजिकेल इन्निष्टिटिउट् एकाडेमिएकाडेमिको
करेस्पण्डिएन्ट, अरिएण्टाल एकाडेमिअर्डिनारि मेम्बर;
इटालीस्य उर्बिनोनगरस्य राफेलो रयेल एकाडेमि सोसिओ करेस्पण्डिएन्ट,

पारमा रयेल विश्व-विद्यालय थेनिमेरिटो,
नेपल्स राज्यस्य पिटागोरिका नगरीयैकाडेमि सोसिओ कोयापरिटर्,
वोलोग्ना नगरीय फिन्हारमणिक एकाडेमि सोसिओ अनरेरिओ,
योस राज्यस्यथेन्सनगरीयारचिओनजिकेल सोसाइटिमेम्बर,

सिसिलीद्वीपस्य पान्नारमानगरीय रयेल एकाडेमि सोसिओ अनरेरिओ,
मार्डिनिया द्वीपस्य सेसेरि विश्व-विद्यालय पेद्रन्,
अट्रेलियास्यमेलबोरन् नगरीय फिन्हारमणिक सोसाइटिअनरेरि मेम्बर,

इत्याद्यापाधिकेन प्रणीता।

कलिकातायां ग्रन्थकारेण प्रकाशिता।

मणिमाला

अर्थात्

रत्नके विज्ञानका ग्रन्थ ।

श्रीशैरोन्द्रमोहन ठाकुर मिउजिक डाक्टर,

नाइट् कमाण्डार अर्द् अर्डार अर् लिओपोल्ड अर् वेलजियम,
नाइट् कमाण्डार अर् दि फाष्ट क्लास अर् दि अर्डार अर् आलवार्ट अर् साक्सनि,
सिभेलियर अर् दि इम्पिरियेल अर्डार अर् मेड्जिडि अर् टार्कि,
श्याम देशका नाइट् अर् दि अर्डार अर् वसवमाला,
नेपालका नाइट् अर् दि गुरखा अर्डार अर् सरस्वती, सङ्गीत नायक, सङ्गीत सागर,
वङ्ग-सङ्गीत-विद्यालयका प्रतिष्ठापक और सभापति,
कल्कत्ताका इउनिभार्सिटिका फेलो, अनरेरि माजिस्ट्रेट, जार्जस् अर् दि पिस,
पेट ब्रिटन और आयरलण्डके रएल आसियाटिक् सोसाइटिका मेम्बर,
साहित्यके रएल सोसाइटिका फेलो,
सुइडेनका राजधानी स्टकहोल्मका सङ्गीत विद्याके एकाडामिका अनरेरि मेम्बर,
फ्रान्सका राजधानी पारिसके आफिसार डिला इनष्ट्रक्स्न्
पब्लिक और एकाडामिका आफिसार,
वेलजियमका शिल्प साहित्य और विज्ञानके रएल एकाडामिका एसोसिएट मेम्बर,
आमस्टर्डामका सङ्गीत विद्याका सोसाइटिका करेस्पण्डिन्स मेम्बर,
निदारलण्डस् हेग नगरका
रएल फाइनलजिकेल एथ्नाग्राफिकेल भारतवर्षीय इनिष्टिटुसन्का
फरेन मेम्बर,
जिनिभा नगरका विश्व-विद्यालयका करेस्पण्डिन्स मेम्बर,
रोम राज्यस्थ सेण्ट्सिलियाका रएल एकाडामिका सोसिओ अनरेरिओ,
इटाली राज्यस्थ सोसाइटा डिडास्कालिकाका सोसिओ अनरेरिओ,
फ्लोरेन्स नगरका रएल मिउजिकेल इनिष्टिटुट एकाडामि
एकाडामिकोका करेस्पण्डिण्ट और अरियेण्टल एकाडामिका अर्डिनारि मेम्बर,
इटालीका उर्बिनोका राफेलोका रएल एकाडामिका सोसिओ करेस्पण्डिण्ट,
पारम्साका रएल विश्व-विद्यालयका वेनिसेरटो,
नेपल्स् राज्यका पिटागोरिकाका एकाडामिका सोसिओ कोयापरिटर,
वोजोग्नाका फिल्हार्मणिक एकाडामिका सोसिओ अनरेरिओ,
पीसका एधेन्स नगरका आरचिओलजिकेल सोसाइटिका मेम्बर,
सिसिलि द्वीपस्थ पालार्मेोका रएल एकाडामिका सोसिओ अनरेरिओ,
सार्डिनिया द्वीपस्थ सेसेरिका विश्व-विद्यालयका पेटर्न,
अष्ट्रेलियास्थ मेलबोर्न्का फिल्हार्मणिक सोसाइटिका
अनरेरि मेम्बर इत्यादि उपाधिक कर्तृक प्रणीत और प्रकाशित ।

कलकत्ताने ग्रन्थकारणे प्रकाशित ।



20246

MANI-MÁLÁ,

OR

A TREATISE ON GEMS.

BY

SOURINDRO MOHUN TAGORE, Mus. Doc.,

KNIGHT COMMANDER OF THE ORDER OF LEOPOLD OF BELGIUM ;
KNIGHT COMMANDER OF THE 1ST CLASS OF THE ORDER OF ALBERT OF SAXONY ;
CHEVALIER OF THE IMPERIAL ORDER OF MEDJIDIE OF TURKEY ;
KNIGHT OF THE SIAMESE ORDER OF BUSABÁ-MÁLÁ ;
KNIGHT OF THE GURKHÁ ORDER OF SARASWATI, SANGITA NÁYAKA AND
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HONORARY MAGISTRATE, JUSTICE OF THE PEACE AND
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MEMBER OF THE ROYAL ASIATIC SOCIETY, AND FELLOW OF THE ROYAL
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SOCIO CO-OPERATORE OF THE ACADEMY OF PITTAGORICA, NAPLES ;
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SOCIO ONORARIO OF THE ROYAL ACADEMY OF PALERMO, SICILY ;
PATRON OF THE ATHENEUM OF THE ROYAL UNIVERSITY OF SASSARI,
SARDINIA ; AND HONORARY MEMBER OF THE
PHILHARMONIC SOCIETY OF MELBOURNE, AUSTRALIA ; &c., &c., &c.

PART I.

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অর্থঃ

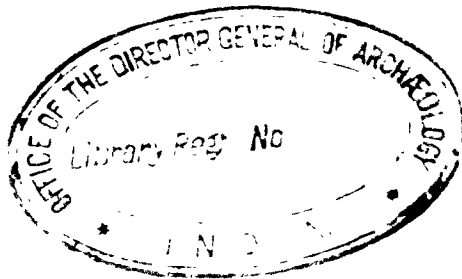
রত্ন বিজ্ঞান-গ্রন্থ ।

শ্রীশ্যামসুন্দরমোহন চাকুর, মিউজিক্ ডাক্তার,
নাইট কমান্ডার অব্ দি অর্ডার অব্ লিওপোল্ড অব্ বেল্জিয়ম,
নাইট কমান্ডার অব্ দি ফাষ্ট ক্লাস অব্ দি অর্ডার অব্ আলবার্ট অব্ সাক্সনি,
সিভেলিয়র অব্ দি ইম্পিরিয়েল অর্ডার অব্ মেড্জিডি অব্ টার্কি,
শ্যামদেশের নাইট অব্ দি অর্ডার অব্ বসবমালা,
নেপালের নাইট অব্ দি গুর্থী অর্ডার অব্ সরস্বতী, সঙ্গীত নারক, সঙ্গীত সাগর ;
বঙ্গ-সঙ্গীত বিদ্যালয়ের প্রতিষ্ঠাতা ও সভাপতি,
কলিকাতার ইউনিভার্সিটির কেলো, অনরেরি মাজিষ্ট্রেট, জুডিস্ অব্ দি পিস,
গ্রেট ব্রিটন ও আয়র্লণ্ডের রএল অসিয়ার্টিক্ সোসাইটির মেম্বর,
সাহিত্যের রএল সোসাইটির কেলো ;
সুইডেনের রাজধানী ষ্টক্‌হলমের সঙ্গীত বিদ্যার একাডেমির অনরেরি মেম্বর,
ফ্রান্সের রাজধানী প্যারিসের আফিসার ডিলা ইনট্রক্সন্
পব্লিক্ ও একাডামির আফিসার,
বেল্জিয়মের শিপ্স সাহিত্য বিজ্ঞানের রএল একাডেমির এসোসিয়েট মেম্বর,
আমষ্টারডামের সঙ্গীত বিদ্যার সোসাইটির করেস্পন্ডিং মেম্বর,
নিদারলণ্ড্‌স্‌ হেগ নগরের
রএল ফাইনলজিকেল এথ্‌নোগ্রাফিকেল্যভারতবর্ষীয় ইনষ্টিটিউসনের করেন মেম্বর,
জিনিভানগরের বিশ্ববিদ্যালয়ের করেস্পন্ডিং মেম্বর,
রোম রাজ্যস্ সেন্ট সিসিলিয়ায় রএল একাডেমির সোসিও অনরেরিও,
ইটালী রাজ্যস্ সোসাইটা ডিডাস্‌কালিকার সোসিও অনরেরিও,
ফ্লোরেন্স নগরের রএল মিউজিকেল ইনষ্টিটিউট একাডেমি
একাডেমিকোর করেস্পন্ডিং, ও ওরিয়েণ্টাল একাডেমির অর্ডিনরি মেম্বর,
ইটালীস্ উর্বিনোর রাকেলোর রয়েল একাডেমির সোসিও করিস্পন্ডিং,
পার্মার রয়েল বিশ্ববিদ্যালয়ের বেনিমেরিটো,
নেপল্স রাজ্যের পিট্যাগোরিকার একাডেমির সোসিও কোয়াপরিটর,
বোলোগ্‌নার ফিল্‌হারমণিক একাডেমির সোসিও অনরেরিও,
গ্রীসের এথেন্স নগরের
আরচিওলজিকেল সোসাইটির অনরেরি মেম্বর,
সিসিলি দ্বীপস্ পালার্মার রয়েল একাডেমির সোসিও অনরেরিও,
সার্ডিনীয়া দ্বীপস্ সেসেরির বিশ্ব-বিদ্যালয়ের পেট্রুব্,
অট্টেলিয়াস্ মেল্‌বোরণের ফিল্‌হারমণিক সোসাইটির অনরেরি মেম্বর,
ইত্যাদ্যপাধিককর্তৃক প্রণীত ।
কলিকাতায় গ্রন্থকার কর্তৃক প্রকাশিত ।

भूमिका ।

आर्याणां पुराणादिशास्त्राकरेभ्यो रत्नान्याहृत्यैवं “मणिमाला” हिन्दो-
राजी-संस्कृत-वङ्गीयभाषाचतुष्टयसूत्रैर्ग्रथिता । प्रतिरत्नविवरणान्ते
रचनाया दृढतासम्पादनार्थं ग्रन्थिस्वरूपमिउरोपीयरत्नतत्त्वविदां मतं
सन्निवेशितं । ग्रन्थशेषे मालाग्रथितरत्नविषयकवर्णनपरिशोभितमध्यमणि-
रूपपरिशिष्टकं योजितम् ।

ग्रन्थकारः ।



भूमिका ।

आर्य-जातिका पुराण, और अन्य अन्य शास्त्रस्वरूप आकरसे रत्न सब सङ्गृह्य करके यह “मणिमाला” आंग्रेजी, हिन्दी, बाङ्गाला और संस्कृत यह चारो भाषा स्वरूप चारो सूत्र करके बनाया । प्रत्येक रत्नके वर्णनाके शेषभागमे रचनाका दृढ़ता करनेकेवास्ते इउरोपका रत्नतत्त्वज्ञ पण्डित लोगके मत ग्रन्थि स्वरूप कल्पित भये । यह मालामे नाना रत्नके विषयका वखन करके परिशोभित मध्यमणिके स्वरूप एक परिशिष्ट संयुक्त भया ।

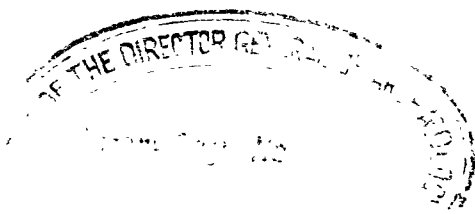
ग्रन्थकार ।

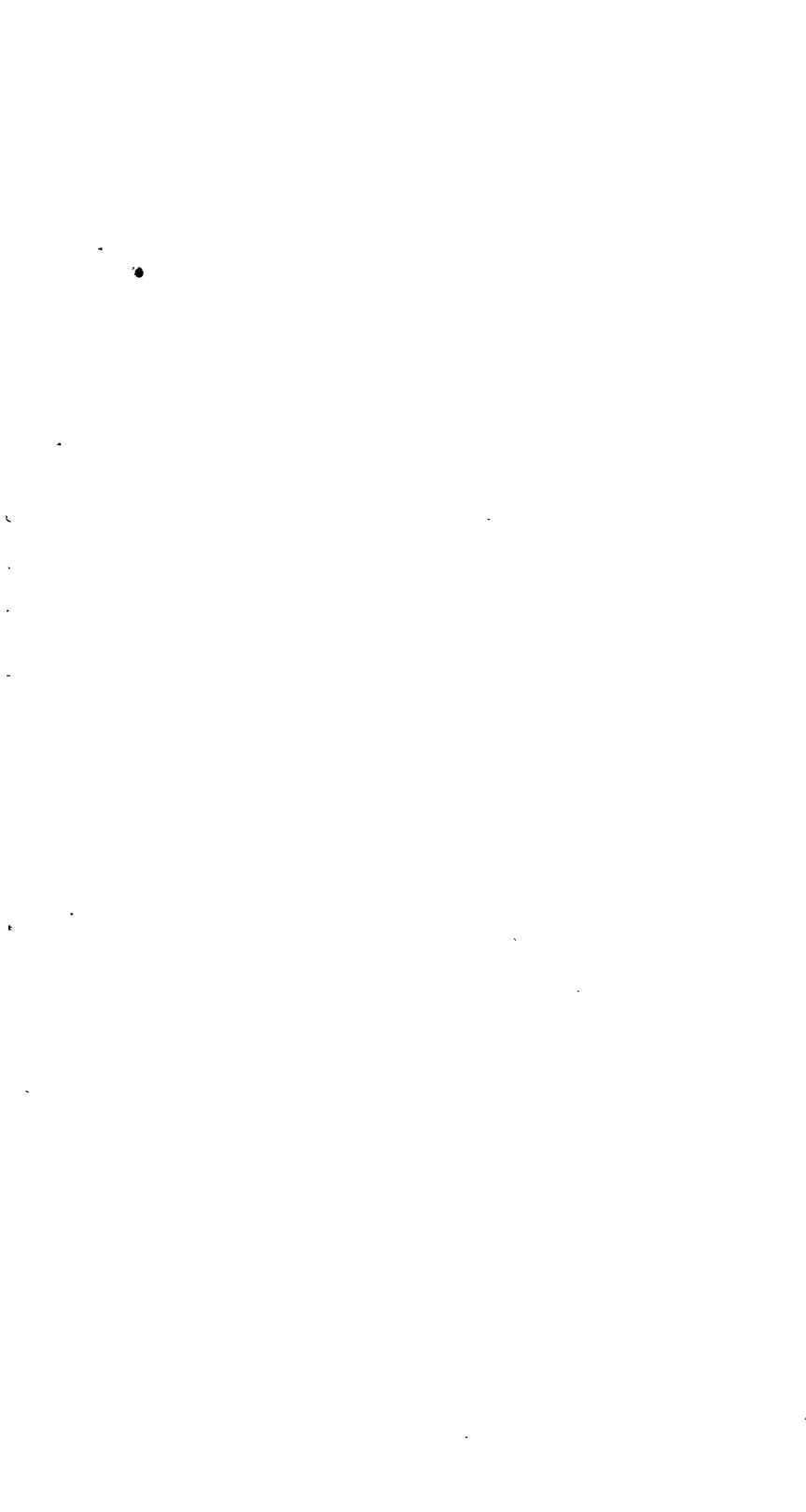


P R E F A C E.

THIS “Maṇi-málá” (Chain of Gems) has been strung on the four-fold thread of English, Bengali, Hindi and Sanskrit languages, with the gems obtained from the precious mines of the Puráṇas and other classic works of the Hindus. At the end of the description of each class of gems have been inserted the views of the European authorities thereon as a knot in order to compactness. To the whole has been attached a Pendant forming the supplement, replenished with miscellaneous information on diverse kinds of gems.

S. M. TAGORE.



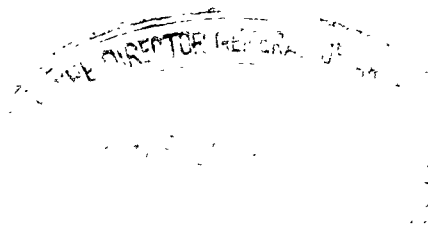


ভূমিকা ।



আর্য্যজাতির পুরাণ ও অন্যান্য পুরাতন গ্রন্থদমূহরূপ আকর হইতে
রত্ন সমুদায় আহরণপূর্ব্বক এই “মণিমালা” ইংরাজী, বাঙ্গালা, হিন্দী ও
সংস্কৃত এই চারি ভাষারূপ চারি গাছি সূত্রদ্বারা গ্রথিত হইয়াছে।
প্রত্যেক রত্নের বর্ণনার শেষভাগে রচনার দৃঢ়তা সম্পাদনের নিমিত্ত
ইউরোপীয় রত্নতত্ত্ববিদগণের মত গ্রন্থরূপে কল্পিত হইয়াছে। এই
মালাতে নানা রত্নবিষয়িণী বর্ণনা দ্বারা পরিশোভিত মধ্যমগনিস্বরূপ
একটি পরিশিষ্ট সংযুক্ত হইয়াছে।

গুহ্যকার ।



To

THE HON'BLE SIR ASHLEY EDEN, K.C.S.I.,
Lieutenant-Governor of Bengal,

THIS

MANI-MĀLĀ

IS

MOST RESPECTFULLY DEDICATED

BY

HIS MOST GRATEFUL

AND

OBLIGED SERVANT

THE AUTHOR.

सूचीपत्रम् ।

विषयः ।	पृष्ठा
रत्नजातिः ...	४
स्यमन्तकोपाख्यानम् ...	८
नवरत्नानि ...	७२
वज्रम् ...	८०
वज्रदोषाः ...	११४
वज्रमारणविधिः ...	१३६
माणिक्यम् ...	१८६
माणिक्यस्य कथादयः ...	२०२
वैदूर्यम् ...	२५२
वैदूर्यगुणाः ...	२५६
वैदूर्यदोषाः ...	२५८
मुक्ता ...	२७२
मुक्तागुणाः ...	३१०
मुक्तादोषाः ...	३१६
गोमेदः ...	३५४
विद्रुमम् ...	३६६
मरकतम् ...	३८६
मरकतदोषाः ...	३८२
मरकतगुणाः ...	३८४
मरकतच्छाया ...	३८६
पुष्परामः ...	४२०
इन्द्रनीलः ...	४३४
इन्द्रनीलगुणाः ...	४४०
इन्द्रनीलदोषाः ...	४४२
कर्कोतनम् ...	४६०
युलकम् ...	४६८
रुधिराख्यम् ...	४८०
स्फटिकम् ...	४८८
भौषमम् ...	४८६



सूचीपत्र ।

विषय ।	पृष्ठा
रत्नका जात ...	४
स्यमन्त्रक मणिका वयान ...	८
नौरत्नका वयान ...	७२
हीरेके वयान ...	८०
हीरेका अयेव ...	११४
हीरेका मारनेका उपाय ...	१३६
माणिकका वयान ...	१८६
माणिकका काया वगैरह ...	२०२
लशुनियेका वयान ...	२५२
लशुनियेका गुण ...	२५६
लशुनियेका अयेव ...	२५८
मोतिका वयान ...	२७२
मोतिका गुण ...	३१०
मोतिका अयेव ...	३१६
गोमेदका वयान ...	३५४
मुंगेका वयान ...	३६६
पान्नेका वयान ...	३८६
पान्नेका अयेव ...	३८२
पान्नेका गुण ...	३८४
पान्नेका काया ...	३८६
पुखराजका वयान ...	४२०
नीलम्का वयान ...	४३४
नीलाका गुण ...	४४०
नीलाका अयेव ...	४५२
कर्कतका वयान ...	४६०
पुलकका वयान ...	४६८
रुधिराख्यका वयान ...	४८०
स्फटिकका वयान ...	४८८
भीष्मका वयान ...	४९६

CONTENTS.

	Page
Invocation	3
History of <i>Syamantaka</i>	9
General Remarks on Gems	73

DIAMOND, page 91—185.

Defects of Diamond	115
Process of Refining a Diamond	137
Diamond : Its Properties	142
Diamonds—where found	144
Colored Diamond	151
Mode of Cutting—Indian and European	153
Engraving on Diamond	157
Price of Diamond, its Flaws and Defects; mode of Testing	159
Supernatural and Medicinal Properties attributed to the Diamond	163
Celebrated Diamonds, Kohi-noor	165
Great Mogul	168
Pitt or Regent Diamond	170
Orloff or Amsterdam Diamond	171
Nassuck Diamond	173
Nizam	"
Shah of Persia	"
Pacha of Egypt	174
Mattam Diamond	"
Sancy Diamond	175
Charles the Bold's Diamond	176
Florentine Brilliant	177
Braganza	178
Pigott Diamond	179
Hope Diamond	"
Eugénie Brilliant	"
Cumberland Diamond	180
Star of the South	"
Polar Star	"
Other large Diamonds	181

	<i>Page</i>
RUBY, page 187—250.	
Shades and other Qualities of Rubies	203
Ruby : Its Properties	230
Rubies—where found	233
Mode of Cutting	236
Ruby, as known to the Ancients	237
Engraving on Rubies	238
Price of the Ruby, its Flaws and Defects; mode of Testing	240
Marvellous and Medicinal Powers attributed to the Ruby	243
Celebrated Rubies	245
CAT'S-EYE, page 253—270.	
Qualities of the Cat's-eye	257
Defects of the Cat's-eye	259
Cat's-eye : Its Properties	266
Cat's-eyes—where found	267
Mode of Cutting	"
Its price, Flaws and Defects; mode of Testing	"
Its Marvellous Powers	269
Celebrated Cat's-eyes	"
PEARL, page 273—352.	
Properties of Pearls	311
Defects of Pearls	317
Pearl : Its Properties	326
Original Formation of Pearls	327
Pearls—where found : Pearl Fisheries	331
Mode of Boring and Polishing	339
Pearls, as known to the Ancients	340
Price of Pearls : Imitations	344
Marvellous and Medicinal Virtues of the Pearl	348
Celebrated Pearls	349
GOMEDA OR ZIRCON, &c., page 355—365.	
Zircon, Hyacinth or Jacinth : Its Properties	360
Zircon, &c.,—where found	361
Mode of Cutting and Polishing	362
Zircon, Jacinth or Hyacinth, as known to the Ancients : Engravings	363
Price of the Zircon; its Flaws and Defects; mode of Testing	"
Marvellous Properties attributed to the Zircon	365

Page

CORAL, page 367—385.

Coral : Its Properties	...	...	378
Corals—where found : Coral Fisheries	...	...	379
Cutting and Boring of Coral...	...	...	381
Engraving on Corals	...	...	"
Coral, as known to the Ancients : Its Uses	...	...	382
Price of Coral : Its Imitations	...	...	383
Marvellous and Medicinal Powers attributed to Coral	...	...	384

EMERALD, page 387—418.

Defects of the Emerald	...	...	393
Good Properties of the Emerald	...	...	395
Shades of the Emerald	...	...	397
Emerald : Its Properties	...	...	402
Emeralds—where found	...	...	404
Emerald, as known to the Ancients	...	...	407
Engravings on Emerald	...	...	411
Cutting of Emerald	...	...	412
Price of the Emerald ; its Flaws and Defects : Imitations	...	...	413
Marvellous and Medicinal Properties	...	...	415
Celebrated Emeralds	...	...	417

TOPAZ, page 421—433.

Topaz : Its Properties	...	...	426
Topazes—where found : Varieties of the Topaz	...	...	427
Topaz, as known to the Ancients	...	...	428
Cutting and Engraving	...	...	"
Its price : Imitations	...	...	430
Marvellous and Medicinal Properties attributed to the Topaz	...	...	431
Celebrated Topazes	...	...	432

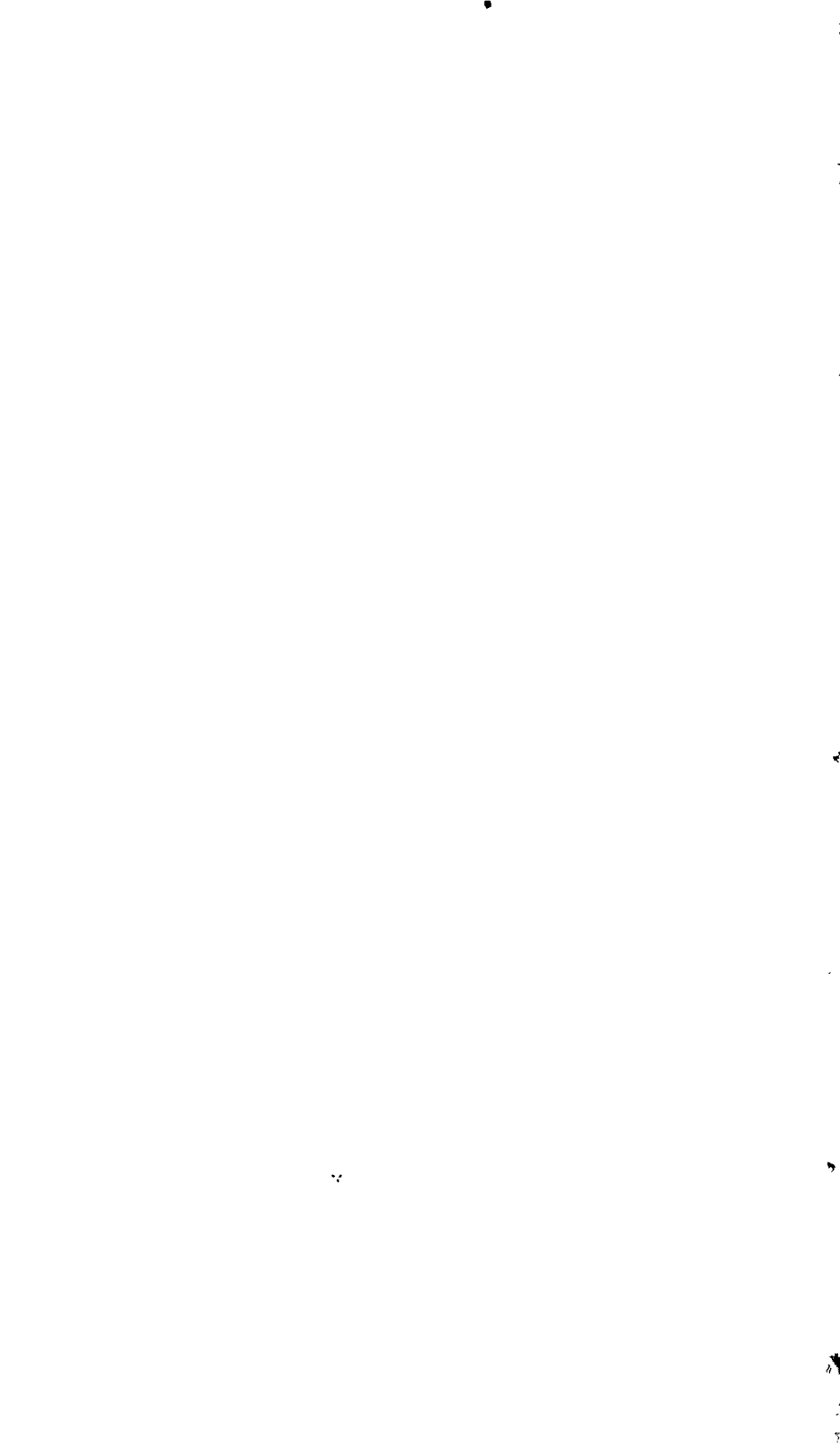
SAPPHIRE, page 435—459.

Qualities of the Sapphire	...	...	441
Defects of the Sapphire	...	...	443
Sapphire : Its Properties	...	...	450
Sapphires—where found	...	...	451
Sapphire, as known to the Ancients	...	...	"
Engraving and Cutting	...	...	452
Its price, Flaws and Defects : Imitations	...	...	453
Marvellous and Medicinal Properties attributed to the Sapphire	...	...	456
Celebrated Sapphires	...	...	458

	<i>Page</i>
CHRYSOBERYL, page 461—466.	
Chrysoberyl : Its Properties	... 464
Chrysoberyls—where found	... 465
Mode of Cutting	... "
Chrysoberyl, as known to the Ancients	... "
Its price	... 466
GARNET, page 469—479	
Garnet : Its Properties	... 472
Its varieties—where found	... "
Cutting and Engraving	... 474
Garnet, as known to the Ancients	... 476
Its price : Imitations	... 477
Marvellous and Medicinal Properties	... 479
Celebrated Garnets	... "
CARNELIAN, page 481—487.	
Carnelian : Its Properties	... 482
Carnelians—where found	... "
Cutting and Engraving	... 483
Carnelian, as known to the Ancients	... 484
Its price	... 485
Marvellous and Medicinal Virtues attributed to the Carnelian	... 486
QUARTZ, page 489—495.	
Quartz : Its varieties	... 494
ROCK-CRYSTAL, page 497—506.	
Rock-Crystal : Its Properties : Where found : Cutting and Engraving	... 502
Rock-Crystal, as known to the Ancients : Its Uses	... 503
Its price : Imitations	... 504
Marvellous and Medicinal Properties	... 505
Celebrated Rock-Crystals	... "

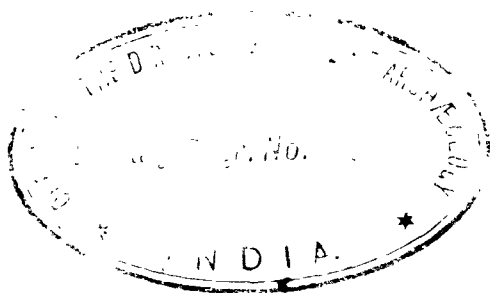
সূচীপত্র ।

বিষয় ।	পৃষ্ঠা
রত্নজাতি ...	৫
শ্রমস্তকোপাখ্যান ...	৯
নবরত্ন ...	৭৩
বজ্র বা হীরক ...	৯১
বজ্রের দোষ ...	১১৫
বজ্রমারণবিধি ...	১৩৭
মাণিক ...	১৮৭
মাণিকের ছায়াদি ...	২০৩
বৈদূর্য্য ...	২৫৩
বৈদূর্য্যের গুণ ...	২৫৭
বৈদূর্য্যের দোষ ...	২৫৯
মুক্তা ...	২৭৩
মুক্তার গুণ ...	৩১১
মুক্তার দোষ ...	৩১৭
গোমেদ ...	৩৫৫
বিদ্রুম ...	৩৬৭
মরকত ...	৩৮৭
মরকতের দোষ ...	৩৯৩
মরকতের গুণ ...	৩৯৫
মরকতছায়া ...	৩৯৭
পুষ্পরাগ ...	৪২১
ইন্দ্রনীল ...	৪৩৫
ইন্দ্রনীলের গুণ ...	৪৪১
ইন্দ্রনীলের দোষ ...	৪৪৩
কর্কেতন ...	৪৬১
পুলক ...	৪৬৯
রুধিরাত্ম ...	৪৮১
ফটিক ...	৪৮৯
ভীষ্ম ...	৪৯৭





PART I.



मणिमाला ।

मङ्गलाचरणम् ।

अज्ञानध्वान्तहन्त्री विधिहरिगिरिशैः स्तूयमाना प्रशान्ता
श्वेताम्भोजे वसन्ती हिमकरसुरचिः श्वेतभूषावृता या ।
वीणादण्डं दधाना कम्बुद्वदममलं पुष्पकं विभ्रती तां
वन्दे वाणीं प्रसन्ना परिहरति यथाजाततां शं ददाति ॥

जो अज्ञानरूप आंधरेको नाश करति है, ब्रह्मा, विष्णु
और महेश सर्वदा जांचा स्तुति करते रहते है, जिसकी
मूरत अति शान्त है, जो सफेद कमलफलके वनमे वास
करति है, जिसके अङ्गकी किरण चन्द्रमाके समान शुक्ल
वर्ण, जिसका सर्वाङ्ग सफेद गङ्गानामे भुषित है, और जिसके
कमलके समान हाथमे कभी वीण और कभी उम्दा पुष्पक
शोभा देति है, वह प्रसन्न होकर मनुष्यकी मुर्खताको नाश
और कल्याण करे, वही वाग्वादिनी सरस्वती देवीको
वन्दना करता हों ।

MANI-MĀLĀ,

OR

A Treatise on Gems.

THE INVOCATION.

HAIL to the goddess who chases away the darkness of ignorance ! Her, who is ceaselessly adored by the Holy Triad, whose form is gentleness, who dwells constantly in the lotus forest, whose lustre resembles that of the moon, whose person is decked all over with milk-white ornaments, whose hand sometimes holds the hard handle of the *Vinā*, at others, the neat volume, whose favor reclaims people from ignorance and brings about their good,—hail to the word-presiding goddess, Saraswati !

* * * * *

যিনি অজ্ঞানতারূপ অন্ধকার বিনাশ করেন, ব্রহ্মা, বিষ্ণু ও মহেশ্বর সর্বদা যাঁহার স্তব করিয়া থাকেন, যাঁহার মূর্তি অতি প্রশান্ত, যিনি শ্বেতকমল-কাননে নিরন্তর বাস করেন, যাঁহার অঙ্গের আভা নিশাকরসদৃশ, যাঁহার সর্বাপ্ত শ্বেত অলঙ্কারে ভূষিত, যাঁহার কর-কমলে কখন কাঠিন বীণাদণ্ড, কখন বা পরিচ্ছন্ন পুস্তক শোভা পায়, যিনি প্রসন্ন হইলে মানবগণের মূৰ্খতা নাশ ও কল্যাণ বিধান করেন, সেই বাগ্-বাদিনী সরস্বতীদেবীকে বন্দনা করি ॥

मूलम् ।

रत्नं निधारयेत् कोषे शुद्धं सगुणसञ्चयं ।

सद्गुणानामतो जातिं गुणं तेषां परीक्षयेत् ॥ १ ॥

सुखदा मणयः शुद्धा दुःखदा दोषशालिनः ।

अतो मणीनां वक्ष्यामि लक्षणादीनि तत्त्वतः ॥ २ ॥

तत्रादौ रत्नजातयः ।

वज्रमुक्तागोमेदसपद्मरागाः समरकताः प्रोक्ताः ।

अपिचेन्द्रनीलमणिवरवैदूर्याश्च पुष्परगाश्च ॥ ३ ॥

कर्केतनं सपुलकं कृधिराख्यसमन्वितं तथा स्फटिकं ।

विद्रुममणिश्च यत्नादुद्दिष्टं संग्रहे तज्ज्ञैः ॥ ४ ॥

तर्जमा ।

समस्त रत्नकी जात और गुण पहिले परीक्षा करके जी विशुद्ध और गुणयुक्त बोध होए, बही सब खाजानेमे रखनेके योग है । १ ।

वे अथेव रत्न जिसप्रकार मनुष्यके नानाप्रकारके सुखका निदान है, उसी प्रकारसे दोषयुक्त रत्न नाना-प्रकारके दुःखका हेतु है ; अतएव रत्नका यथार्थ लक्षणादि लिखा जाता है । २ ।

रत्नका जात ।

रत्न-परीक्षा-पण्डित कहते हैं, के ह्रीरा, मति, गोमेदक्, माणक्, पान्ना, नीलम् वा लीला, लशुनिया, पोखराज, कर्केतक्, ताम्ड़ा, नरम्, फटिक्, और सुंगा पदार्थकी रत्नमे गणति है, और यत्नपूर्वक सञ्चय और तज्ज्ञास करते है । ३।४ ।

TRANSLATION.

1. Of the various kinds of gems, those only that, on examination, turn out to be sterling, should be treasured up.

2. As a pure jewel is a source of manifold blessing to man, so a flawed one is the cause of diverse troubles. I shall therefore expose the real properties of precious stones.

3—4. According to authorities in the science of precious stones, the following classification well nigh exhausts the more important ones : diamond, pearl, zircon, ruby, emerald, sapphire, cat's eye, topaz, cymophane, garnet, spinel or balas ruby, quartz and coral.

অভুবাদ ।

প্রথমে রত্ন সমুদায়ের জাতি এবং গুণ পরীক্ষা করিয়া যে গুলিকে বিশুদ্ধ ও গুণযুক্ত বলিয়া বোধ হইবে, তৎসমুদায়কেই ধনাগারে স্থাপন করা বিধেয় ॥ ১ ॥

বিশুদ্ধ রত্ন যেমন মানবগণের অশেষ সুখের নিদান, দোষাবিশিষ্ট রত্নও তদ্রূপ নানা দুঃখের হেতু ; অতএব রত্নসমূহের যথার্থ লক্ষণাদি বলা যাইতেছে ॥ ২ ॥

রত্ন-পরীক্ষক পণ্ডিতেরা হীরক, মুক্তা, গোমেদ, মাণিক বা চুনি, পান্না, নীলম বা নীলমণি, লহুনে বা বিড়ালচক্ষু, পোখরাজ, কর্কটন, তাম্ভা, নরমচুনি, স্ফটিক ও পলা প্রভৃতিকে রত্নমধ্যে পরিগণিত করেন, এবং অতি যত্নসহকারে এই সকল রত্নের অনুসন্ধান ও সংগ্রহ করিতে বিধি দেন ॥ ৩ ॥ ৪ ॥

मूलम् ।

आकृतिवर्णौ प्रथमं गुणदोषे तत्फलं परीक्षा च ।

मूल्यञ्च रत्नकुशलैर्विज्ञेयं सर्वरत्नानां । ५ ।

कुलग्नेषूपजायन्ते यानि चापहतेऽहनि ।

दोषैस्तान्युपयुज्यन्ते हीयन्ते गुणसम्पदा । ६ ।

परीक्षा परिशुद्धानां रत्नानां पृथिवीभुजा ।

धारणं संग्रहो वापि कार्यः श्रियमभीप्सता । ७ ।

शास्त्रज्ञाः कुशलाद्यापि रत्नभाजः परीक्षकाः ।

त एव मूल्यमाचायाश्चेत्तारः परिकल्पिताः । ८ ।

तर्जमा ।

रत्नपारखी-पण्डित पहिले रत्नका कई, रङ्ग, ऊनर, अयेव और नफा, नोकशान परीक्षा करके वाद उसके किमत करेङ्गे । ५ ।

जो रत्न कुदिन और कुलग्नमे पयदा होता है, सोई रत्न गुणहीन और दोषी होते है । ६ ।

जो राजा अपने मङ्गलको कामना करते हैं, उनको उचित है, पहिले रत्नकी परीक्षा करके उसमे जो निर्दोष होए, उसीको संग्रह और धारण करेङ्गे । ७ ।

जो मनुष्य रत्नशास्त्रमे निपुण, सर्वदा रत्नका व्यवहार करते हैं, किस् रत्नका केया दाम उचित है, उसके विशेष जाननेवाले, और रत्नकेदनमे परिपक्व हैं, वही लोग रत्नपारखी हैं । ८ ।

TRANSLATION.

5. The worth of gems is ascertained by persons skilled in the knowledge of them, after examination of their figure, color, flawlessness or otherwise, and the effects deducible therefrom.

6. Stones originating on inauspicious days and at unlucky moments are not only void of any beneficial quality, but are positively harmful.

7. Those princes that are desirous of securing good fortune, should procure and wear jewels of spotless chastity.

8. Only such persons as have mastered the knowledge of gems, use them habitually, can judge their value with precision, and are skilled in the lapidary art, should be reckoned as connoisseurs of precious stones.

অভ্যবাদ ।

রত্নবিৎ পণ্ডিতেরা প্রথমে রত্নের আকৃতি, বর্ণ, গুণ, দোষ এবং গুণদোষের ফলাফল পরীক্ষা করিয়া পশ্চাৎ মূল্য নিরূপণ করিবেন ॥ ৫ ॥

যে সকল রত্ন কুদিনে কুলগ্নে উৎপন্ন হয়, সেই সকল রত্নই গুণহীন অথচ দোষাশ্রিত ॥ ৬ ॥

যে রাজা নিজ মঙ্গল কামনা করেন, তাঁহার কর্তব্য, অগ্রে রত্নের পরীক্ষা করিয়া তন্মধ্যে যে গুলিকে বিশুদ্ধ বলিয়া বোধ হইবে, সেই গুলিই সংগ্রহ বা ধারণ করেন ॥ ৭ ॥

যে সকল ব্যক্তি রত্নশাস্ত্রনিপুণ, সর্বদা নানারত্নের ব্যবহার করেন, কোন্ রত্নের কিরূপ মূল্য হওয়া উচিত, ইহার বিশেষজ্ঞ, রত্ন-চ্ছেদন-পরিপক্ব তাঁহারাই রত্ন-পরীক্ষক বলিয়া পরিগণিত হইতে পারেন ॥ ৮ ॥

रत्नानां गुणदोषप्रभावतो जनानामिष्टानिष्टे भवितुमर्हति इति प्रकटीकर्तुं
अत्रैव स्वमन्तकोपाख्यानमुद्धृतम् ।

मूलम् ।

स्वमन्तकोपाख्यानम् ।

अनभिचान्निघ्नः निघ्नस्य प्रसेनसचाजितौ । तस्य च सचा-
जितस्य भगवानादित्यः सखा अभवत् । ६ ।

एकदा तु अमोघेक्षीरसंश्रयः सूर्यं सचाजितसुष्टाव ।
तन्मनस्कतया च भाख्यानभिष्टूयमानोऽग्रतस्तस्य तस्थौ । अस्यष्ट-
मूर्त्तिधरं चैनमालोक्य सचाजितः सूर्यमाह यथैव व्योम्नि
त्वां वङ्गिपिण्डोपममहमपश्यं तथैवाद्याग्रतो गतमप्यत्र न
किञ्चिद्भगवता प्रसादीकृतं विशेषमुपलक्षयामि । १० ।

रत्नोक्ते गुणदोषके प्रभावसे आदमोक्षोक्ते शुभ और अशुभ होने सके, यह
वात प्रकाश करके केवास्ते यह जगहोंमें स्वमन्तकोके बयान योग किया है ।

तर्जमा ।

अनभिचका लेङ्का निघ्न, और निघ्नके दो लेङ्के ।
वङ्केका नाम सचाजित, और छोटेका नाम प्रसेन । भगवान्
सूर्यदेव सचाजितके परम मित्र थे । ६ ।

एक समये सचाजित समुद्रके किनारे बयेठ कर सूर्यकी
आराधना करते थे । एकदिल होकर सूर्यका स्तोत्र
पाठ करते थे, उस समये सूर्य उनके पास आये । सचा-
जितने सूर्यकी मूर्त्ति स्पष्टभावे ना देखकर कहा, “भगवन !
मैं आकाशमें आपको जिसतरहसे आगके पिण्डके समान
देखता हूँ, आज आप हमारे सामने मौजूद हैं, लेकिन
उस परभी मैं आपको उसी तरहसे देखता हूँ । आपके
कृपाका कोई चिह्न मैंने नहि देखा ।” १० ।

In order to illustrate the influence which gems exercise over the destinies of individuals, I shall narrate the history of the classic gem, *Syamantaka*.

TRANSLATION.

The History of Syamantaka.

9. Nighna, the son of Anámitra, had two sons, Satrájita and his younger brother Prasena. A great intimacy is said to have subsisted between Satrájita and the divine sun.

10. Once Satrájita took up his abode in the sea-coast for the purpose of spending his time in worshipping the sun. After he had prayed long and intently, the 'king of day' appeared before him. Satrájita, not perceiving the god distinctly, said,—“Lord, why, notwithstanding your personal appearance before me, do I see in you the same globe of fire that crests the welkin? I see no signs of your favor.”

রত্নসমূহের গুণদোষ প্রভাবে মানবগণের শুভাশুভ ঘটনা হইতে পারে, তাহাই প্রকাশ করিবার জন্য এস্থলে স্যামন্তকোপাখ্যান বোঝিত হইল।

অনুবাদ।

স্যামন্তকোপাখ্যান।

অনমিত্রের পুত্র নিহ্ন, নিহ্নের দুই পুত্র, জ্যেষ্ঠের নাম সত্রাজিত ও কনিষ্ঠের নাম প্রসেন। ভগবান্ সূর্য্যদেব সত্রাজিতের পরম মিত্র ছিলেন। ৯।

এক সময়ে সত্রাজিত সমুদ্রকূলে অবস্থান করিয়া সূর্য্যের উপাসনা করেন। একাগ্রচিত্তে স্তুতিপাঠ করাতে দিবাকর তাঁহার সন্নিহিত হইলেন। সত্রাজিত দিবাকরের মূর্ত্তি স্পষ্টভাবে দেখিতে না পাইয়া বলিলেন, ভগবন্! আমি নভোমণ্ডলে আপনাকে যে প্রকার অগ্নিপিশুদংশ দেখিতে পাই, আজ আপনি আমার সম্মুখে উপস্থিত হইয়াছেন, কিন্তু তথাপি আপনাকে সেইরূপই দেখিতেছি। আপনার প্রসন্নতার কোন চিহ্নই দেখিতে পাইতেছি না। ১০।

मूलम् ।

इत्येवमुक्ते (भगवता) सूर्येण निजकण्ठादुन्मुच्य स्यमन्तक-
नामा मणिरवतार्य एकान्ते न्यस्तः । ततस्तमाताम्रोऽज्ज्वल-
ङ्गस्ववपुषं ईषदापिङ्गलनयनमादित्यमद्राक्षीत् । कृतप्रणि-
पातस्तवादिक्ञ्च सचाजितमाह भगवान् वरमस्मत्तोऽभिमतं
वृणीष्वेति । स च तदेव मणिरतुमयाचत । स चापि तस्मै तत्
दत्त्वा विद्यति स्वं धिष्णप्रमारोह । ११ ।

सचाजितोऽपि अमलमणिरतुसनाथकण्ठतया सूर्य इव
तेजोभिरशेषदिगन्तराण्युद्भासयन् द्वारकां विवेश । १२ ।

तर्जमा ।

सचाजितके इस तरहक कहनेसे सूर्यदेवने अपने
गलेसे स्यमन्तकनामे मणि खोलकर रख दि। वाद उसके
सचाजितने सूर्यदेवका प्रत्यक्ष दर्शन किया। उनका रङ्ग
तांवेके समान थोड़ा लाल और उज्ज्वल, छोटा कद, आँख
थोड़ी पिङ्गलवर्ण, अर्थात् थोड़ा नीला और घञ्जत् पीला
मिला ऊया। वाद उसके सचाजितने प्रणाम करके स्तुति
किया, तब सूर्यदेवने उनको कहा, के सचाजित ! तुम हमसे
अपने इच्छापूर्वक वर मांगो। सचाजितने सूर्यदेवकी
यह बात शोनकर वही मणिरतुको मांगा। सूर्यदेवने सचा-
जितको वह मणि देकर अपने स्थानको गमन किया । ११।

सचाजित उस बेकौमत मणिरतुको अपने गलेमे
पहरतेही सूर्यके समान तेजस्वी होकर अपने तेजको
चारों ओर प्रकाश करते ऊये द्वारका नगरीमे दाखिल
ऊये । १२ ।

TRANSLATION.

11. On being thus accosted, the divine sun took out the gem *Syamantaka* from his neck, and laid it out. Satrájita could now see his real form. His complexion was reddish like copper, and lustrous; his body was under the middle stature; his eyes were slightly tawny. After Satrájita had worshipped him duly, the divinity said,—“Satrájita, do you ask for some recompense for your merit.” Satrájita thereupon asked for the gem. The sun accordingly gave it him and went away.

12. On wearing the jewel over his neck, he appeared refulgent like the sun, and entered Dváraká.

অনুবাদ ।

সত্রাজিত এই কথা বলিবামাত্র সূর্য্যদেব আপনার কণ্ঠ হইতে স্তম্ভক মণি উন্মোচন করিয়া এক পার্শ্বে রাখিলেন । তদনন্তর সত্রাজিত সূর্য্যদেবকে প্রত্যক্ষ দর্শন করিলেন । তাঁহার বর্ণ তাম্রের ন্যায় ঈষৎ লোহিত, উজ্জ্বল, শরীর খর্ব্ব, চক্ষু ঈষৎ পিঙ্গলবর্ণ । অনন্তর সত্রাজিত প্রণিপাতপূর্ব্বক স্তুবাদি করিলে সূর্য্যদেব তাঁহাকে বলিলেন, সত্রাজিত ! তুমি আমার নিকট অভিলষিত বর প্রার্থনা কর । সত্রাজিত সূর্য্যদেবের এই বাক্য শ্রবণ করিয়া সেই মণিরত্ন প্রার্থনা করিলেন । অর্য্যমাও তদনুসারে সেই মণিরত্ন সত্রাজিতকে প্রদান করিয়া স্বস্থানে প্রস্থান করিলেন । ১১ ।

সত্রাজিত সেই অমল মণিরত্ন কণ্ঠে ধারণ করিবামাত্র সূর্য্যের ন্যায় তেজস্বী হইয়া স্বতেজে দশদিক্ উজ্জ্বল করিয়া দ্বারকানগরীতে প্রবেশ করিলেন । ১২ ।

मूलम् ।

द्वारकावामिजनपदस्तु तमायान्तमवेक्ष्य भगवन्तमनादि-
पुरुषं पुरुषोत्तमं अविनिभारावतारणायांशेन मानुषरूप-
धारिणं प्रणिपत्वाह भगवन् ! भगवन्तमयं नूनं द्रष्टुमाया-
त्यादित्यः । इत्याकर्ण्य प्रहस्य च तानाह भगवान् नायमादित्यः
सचाजितोऽयमादित्यदत्तं स्यमन्तकाख्यं महामणिं विश्व-
दत्तोपायाति । तदेनं विश्रब्धाः पश्यत इत्युक्तास्ते ययुः । १३ ।

स च तं स्यमन्तकाख्यं महामणिमात्मनिवेशने चक्रे । १४ ।

प्रतिदिनञ्च तन्मणिरतुप्रवरमष्टौ कणकभारान् स्रवति । १५ ।

तर्जमा ।

द्वारकानिवासी आदमी सचाजितको आते देखकर
पृथ्वीके भारके नाश करनेवाले अंशरूप मनुष्यरूप अनादि
पुरुषोत्तमके पास जाकर प्रणाम करके बोले, भगवन् !
आपके देखनेकेबास्ते सूर्यदेव आते हैं । श्रीकृष्ण उनकी
बह वात श्रुनकर हास्ते हास्ते बोले, तुम् लोग
जिस्को सूर्य खेयाल करते हो, वह सूर्य नहि है, वह
राजा सचाजित है । उङ्कने सूर्यकी दीङ्गयी स्यमन्तक-
नामे महामणिको पहनकर याहां आगमन किया है, इस्-
लिये तुम लोग निर्भये उनको देखो । श्रीकृष्णको इस्
वातको श्रुनकर सब द्वारकानिवासी चले गये । १३ ।

सचाजितने वही स्यमन्तकनामे महामणिको अपने
मकानमे रखखा । १४ ।

वही श्रेष्ठ मणिरतु हर रोज आठ भार सोणा
देता । १५ ।

TRANSLATION.

13. When the inhabitants saw him coming, they hastened to that Incarnation of the Deity and Bearer of our sins—Krishna, and, bowing themselves down before him, said,—“Lord! the divine sun is coming hither to see you.” On hearing this, Krishna replied, with a smile, “He whom you take for the sun, is king Satrájita. He is coming hither, decked in the great gem obtained by him from the sun. You may therefore see him without fear.” Thus enlightened, they went their way.

14. Satrájita kept *Syamantaka* in his palace.

15. This matchless gem every day produced eight loads* of gold.

অস্তুবাদ ।

দ্বারকানিবাসী জনগণ সত্রাজিতকে আগমন করিতে দেখিয়া পৃথিবীর ভার অবতরণের জন্য অংশে মনুষ্যরূপী অনাদি পুরুষ পুরুষোত্তমের সন্নিধানে গমন করত প্রণিপাত-পূর্বক বলিল, ভগবন্! আপনাকে দর্শন করিবার আশয়ে সূর্য্যদেব আসিতেছেন। শ্রীকৃষ্ণ তাহাদিগের এই কথা শুনিয়া স্মিতমুখে বলিলেন, তোমরা যাঁহাকে সূর্য্য বলিয়া বিবেচনা করিতেছ, তিনি সূর্য্য নহেন, রাজা সত্রাজিত। ইনি সূর্য্যদত্ত শ্রমন্তকনামে মহামণি ধারণ করত এখানে আসিতেছেন, অতএব তোমরা অশঙ্ক মনে ইহাঁকে দেখ। শ্রীকৃষ্ণের এই কথা শুনিয়া তাহারা প্রস্থান করিল ॥ ১৩ ॥

সত্রাজিতও সেই শ্রমন্তকনামক মহামণি আপনার নিকেতনে রক্ষা করিলেন । ১৪ ।

সেই শ্রেষ্ঠ মণিরত্ত প্রত্যহ আট ভার স্বর্ণ প্রসব করিত । ১৫ ।

* Sanskrita, *vāra* = 20 *Tolās* = 2,000 *Palas* of gold. — *Williams*.

मूलम् ।

तत्प्रभावाच्च सकलस्यैव राष्ट्रस्य उपसर्गा अनादृष्टि-
व्यालाग्निचौरदुर्भिक्षादिभयं न भवति । १६ ।

अच्युतोऽपि तद्रतुमुग्रसेनस्य भूपतेर्योग्यमेतदिति लिप्सा-
क्षके गोत्रभेदभयाच्च शक्तोऽपि न जहार । १७ ।

सत्राजितोऽप्यच्युतो माभेतत् याचिष्यतीत्यवगतरतुलोभः
सम्भावे प्रसेनाय तद्रतुं दत्तवान् । १८ ।

तर्जमा ।

स्यमन्तकमणिके प्रभावसे राजसे पाणि ना वर्धना,
सांप, आग, चोर और दुर्भिक्ष इस सबका भय ना था । १६ ।

उस् महारतुको राजा उग्रसेनके लायेक समझकर
श्रीकृष्णने उस्के लेनेके अभिलाषी होकरभी जातके
भगड़के भयसे बावजूद शक्ति और ताकतके उस्को जोरसे न
लिया । १७ ।

इस् मणि पर कृष्णको लोभ पयदा ऊया है, समझते
हैं, के पीछे हमारे पास यह प्रार्थना करेंगे । इस भयसे
सत्राजितने अपने भाइ प्रसेनको वह मणि दे दिया । १८ ।

TRANSLATION.

16. Through its magical influence, the kingdom became free from draught, serpents, conflagration, thieves and famines.

17. The gem having been deemed worthy of Ugrasena in the opinion of Krishna, he was anxious to have it, but the fear of family feud restrained him from taking possession of it by force.

18. "I understand that Krishna covets this jewel." Lest he asked for it of him, Satrájita transferred it to his brother, Prasena.

অনুবাদ ।

স্বমন্তক-মণি-প্রভাবে রাজ্যমধ্যে অনাবৃষ্টি, সর্প, অগ্নি, চোর ও দুর্ভিক্ষাদির ভয় থাকে না । ১৬ ।

সেই মহারত্ন মহারাজ উগ্রসেনের উপযুক্ত বিবেচনায় শ্রীকৃষ্ণ তাহা গ্রহণাভিলাষুক হইয়াও জ্ঞাতিবিরোধ আশঙ্কায় সামর্থ্যসত্ত্বেও বলপ্রকাশ করিয়া তাহা গ্রহণ করিলেন না । ১৭ ।

এই মণির প্রতি কৃষ্ণের লোভ জন্মিয়াছে, বুঝিতে পারিতেছি, পাছে আমার নিকট ইহা প্রার্থনা করেন, এই ভয়ে সত্রাজিত নিজসোদর প্রসেনকে তাহা সমর্পণ করিলেন । ১৮ ।

मूलम् ।

तच्च शुचिना ध्रियमाणमशेषसुवर्णस्रावादिकं गुणसुत्पादयति अन्यथा य एव धारयति तमेव हन्तीति । असावपि प्रसेनः स्थमन्तकेन कण्टासक्तेनाश्वमारुह्याटव्यां ऋगयामगच्छत् । तत्र च सिंहात् बधमाप । साश्वञ्च तं निहत्य सिंहोऽप्यमलमणिरतनुमास्याग्रेणादाय गन्तुमुद्यतः ऋक्षाधिपतिना जाम्बवता दृष्टो घातितश्च । जाम्बवानप्यमलं तन्मणिरतनुमादाय स्वविलं प्रविवेश सुकुमारकसंज्ञाय च वालकाय क्रीडनमकरोत् । १६ ।

तरजमा ।

पवित्र होकर पहरनेसे वह मणि सोणा देगी, उसके बिपरीत होनेसे अर्थात् अशुद्ध रहनेसे निश्चय उसके नाशका कारण होगी । किसी समयमे प्रसेन वही मणि अपने गलेमे पहरकर घोड़ेपर सवार होकर शिकार खेलनेको वनमे गये थे । वनमे याते ही एक सेरने उसको और उसके घोड़ेके मारा, और उस मणिको मुहमे लेकर चला ; उसी समयमे भालुकके राजा जाम्बवन्तने उसको मारकर उस निर्मल मणिको ले लिया, और अपने घरमे चला गया । और सुकुमारकनामे अपने लेड़केको खेलनेके लिये हावयाले किया । १६ ।

TRANSLATION.

19. When worn by a clean man, it produces gold, but to an unclean person it indubitably proves fatal. On one occasion, Prasena, decked in this gem, rode a-hunting into the forest. There a lion slew both the horse and the horseman, and was about to depart holding the gem in his mouth, when Jámabán, king of bears, slew him in turn, took the spoil home to his cell and gave it to his son as a gowgaw.

অভুবাদ ।

পবিত্র হইয়া ধারণ করিলে সেই মণিরত্ন স্বর্ণপ্রসবাদি করে, তদনুযায় অর্থাৎ অপবিত্র শরীরে ধারণ করিলে অবশ্যই তাহার বিনাশের নিদান হয় । কোন সময়ে প্রসেন সেই শ্রমন্তক মণি নিজকণ্ঠে পরিধান করিয়া অশ্বারোহণে ভ্রূগয়াভিলাষে বনমধ্যে গমন করেন । বনমধ্যে প্রবেশমাত্র এক সিংহ তাঁহাকে ও তাঁহার অশ্বকে বিনাশ করিয়া সেই মহামণি শ্রমন্তক মুখে ধারণপূর্বক গমন করিতে উদ্যত হইলে ঋক্ষাধিপতি জাম্ববান্ তাহাকে বিনাশ করত সেই অমল মণিরত্ন গ্রহণ করিয়া নিজ আবাসগর্ভে প্রবেশ করিল এবং স্কুমারকনামে আত্মজকে ক্রীড়নার্থ প্রদান করিল । ১৯ ।

मूलम् ।

अनागच्छति च तस्मिन् प्रसेने कृष्णो मणिरत्नमभिलषितवान् न च प्राप्तवान् नूनमेतदस्य कर्म नान्येन प्रसेनो हन्यत इत्यखिल एव यदुलोकः परस्परं कर्णकर्ण्य कथयत् । २० ।

विदितलोकापवादवृत्तान्तश्च भगवान् यदुसैन्यपरिवारः प्रसेनाश्वपदवीमनुससार ददर्श चाश्वसमेतं प्रसेनं निहतं सिंहेन । अखिलजनपदमध्ये सिंहपददर्शनकृतपरिशुद्धिः सिंहपदमनुससार । २१ ।

तर्जमा ।

मोकरर वक्तृपर जब प्रसेन फिरकर नहिं आया, तब सब यदुवंशी आपसमे काना फुसकी करने लगे, के श्रीकृष्णने स्यमन्तकमणिके बावत् अपनि इच्छा प्रकाश कीथी । परन्तु वह प्राप्त नहिं ऊई । इस कारण हम लोगोंके समझमे कृष्णहीने प्रसेनको मारकर मणि लिया है ; और किसीने प्रसेनको मारा नहिं । २० ।

श्रीकृष्णने इस भुठी बातको शुनकर यदुवंशीयोंकी सेना एककट्टा करके प्रसेनके घोड़े के पाओंके चिह्न अनुसार बनमे घुसकर देखा, के प्रसेन घोड़े सहित सेरके पञ्जोसे मारा ऊया जमीनपर पड़ा है । श्रीकृष्णने अपने साथी लोगोंको प्रसेनके मृतक शरीरको और सेरके पञ्जोके निशानको देखाकर अपना कलङ्क दूर किया । बाद उसके सेरक पञ्जोके निशानके अनुसार चलना सुरु किया । २१ ।

TRANSLATION.

20. When the Jádavas saw that the hour for Prasena's return had gone by, they concluded that, without doubt, Krishna had murdered him and appropriated the gem, he having been before known to covet it.

21. When intelligence of this false accusation came to the knowledge of Krishna, he assembled the Jadu host, and entering the forest by tracing the hoof-marks of Prasena's horse, discovered the dead body of Prasena and his steed. By showing the prints of the lion's paws, he exculpated himself from the blame laid at his doors; and then began to search for the lion guided by the paw-marks.

অভ্যবাদ।

প্রত্যাগমনকাল অতিক্রান্ত হইলেও যখন প্রসেন প্রত্যাগত হইলেন না, তখন যাবতীয় যদুবংশীয় ব্যক্তি পরস্পর বলাবলি করিতে লাগিল যে, শ্রীকৃষ্ণ স্তম্ভকের প্রতি অভিলাষ প্রকাশ করিয়াছিলেন, কিন্তু তাহা প্রাপ্ত হন নাই, অতএব আমরাদিগের বিবেচনায় কৃষ্ণই প্রসেনকে বিনাশ করিয়া মণি গ্রহণ করিয়াছেন, অন্য কোন ব্যক্তি প্রসেনকে বিনাশ করে নাই। ২০।

শ্রীকৃষ্ণ এই মিথ্যাপবাদের কথা কর্ণপরম্পরায় শ্রবণ করিয়া যদুসৈন্যসমবেত হইয়া প্রসেনের অশ্বের পদচিহ্ন অনুসারে বনমধ্যে প্রবেশ করিয়া দেখিলেন, প্রসেন অশ্বের সহিত সিংহকর্ডুক নিহত হইয়া ভূমিতে পতিত রহিয়াছেন। শ্রীকৃষ্ণ স্বসমভিব্যাহারী ব্যক্তিবর্গকে প্রসেনের মৃতদেহ ও সিংহের পদচিহ্ন দেখাইয়া নিজকলঙ্কপনয়ন করিলেন, পশ্চাৎ সিংহের পদচিহ্নানুসারে তাহার অনুসরণ করিতে লাগিলেন। ২১।

मूलम् ।

ऋक्षविनिहतश्च सिंहमप्यत्ये भूमिभागे दृष्ट्वा ततश्च तद्रक्ष-
गौरवाद्दक्षस्यापि पदान्यनुययौ । गिरितटे च सकलमेव
यदुसैन्यमवस्थाप्य तत्पदानुसारी ऋक्षविलं प्रविवेश । अर्द्ध-
प्रविष्टश्च धात्र्याः सुकुमारकमुच्चापयन्त्या वार्णीं शुश्राव । २२ ।

सिंहः प्रसेनमवधीत् सिंहो जायवता हतः ।

सुकुमारक मा रोदीक्षव ह्येष स्थमन्तकः ॥ २३ ॥

तर्जमा ।

श्रीकृष्णने सेरके पञ्जोके निशानसे कुछ दूर जाकर
देखा, के सेरभी किसी भालुकके हातसे मरकर जमीनपर
गिरा है । बाद उसके उस स्थमन्तकमणिको बज्जत् दुर्लभ
समझकर भालुकके पाँचोंके निशानके अनुसार चलना सुरु
किया । थोड़े ही दूर जानेपर एक पाहाड़के करिवकी
जमीनपर सब सेनाको रखकर भालुकके पाँचोंके निशानके
अनुसार उसके गुहातक पज्जंके । उस गुहामे थोड़ी दूर
जातेही सुकुमारककी दाईकी नीचे लिखे ऊँचे लेड़का
खेलानेकी आवाज सुनी । २२ ।

सुकुमारक ! तुम रो मत, एक सेरने प्रसेनको मारकर
यो मणि लिया था, तुम्हारे बाप भालुकके राजाने उस
सेरको मारकर उस मणिको लाकर तुम्हें दिया है ; यह
मणि अब तुम्हारीही है । २३ ।

TRANSLATION.

22. After proceeding some way, he lighted upon the carcass of the lion. Having regard to the rarity of such a gem as *syamantaka*, he then proceeded to search for the bear in the direction pointed out by the traces of his paws. After having advanced awhile, he stationed his army in a valley ; and himself entered the den of the bear. When he had advanced only half way, he heard the following soothing-speech addressed to Sukumára by his nurse :—

23. “ Hush, child ! Don't you know that the gem of which the prince of bears, your father, forcibly possessed himself by slaying the lion, has been given to you, and that now it is your own ? ”

অনুবাদ।

শ্রীকৃষ্ণ সিংহের পদচিহ্ন ধরিয়া কিয়দূর গমন করিয়া দেখিলেন, সিংহও কোন ঋক্ষকর্তৃক নিহত হইয়া ভূমিতে পতিত রহিয়াছে। পরে সেই স্যামন্তকের তুল্যভব জ্ঞানে ঋক্ষের পদচিহ্নানুসারে গমন করিলেন। কিয়দূর গমনের পর এক পর্বতসন্নিহিত ভূভাগে সমুদায় যত্নসৈন্য স্থাপন করিয়া ঋক্ষের পদচিহ্নানুসারী হইয়া ঋক্ষের বিবরমধ্যে প্রবেশ করিলেন। বিবরের অন্ধমাত্র প্রবেশ করিয়াই স্কুমারকের প্রতি ধাত্রীর নিম্নলিখিত মাস্তানাবাদ শুনিতে পাইলেন। ২২।

স্কুমারক ! তুমি রোদন করিও না, এক সিংহ প্রসেনকে বিনাশ করিয়া যে মণিরত্ন গ্রহণ করে, তোমার পিতা ঋক্ষরাজ সেই সিংহকে বিনাশ করিয়া সেই মণি আনয়ন করিয়া তোমাকে দিয়াছেন, এক্ষণে এই মণিরত্ন তোমারই হইল। ২৩।

मूलम् ।

इत्याकर्ण्य लब्धस्यमन्तकोदन्तोऽन्तःप्रविष्टः कुमारक-
क्रीडनक्रीकृतञ्च धात्रीहस्ते तेजोभिर्ज्ज्वल्यमानं स्यमन्तकं
ददर्श । २४ ।

तच्च स्यमन्तकाभिलाषचक्षुषमपूर्वं पुरुषमागतमवेक्ष्य
धात्री चाहि चाह्येति व्याजहार । २५ ।

तदार्त्तनादश्रवणानन्तरश्चामर्षपूर्णहृदयः स जाम्बवनाज-
गाम तयोश्च परस्परं युध्यतोर्द्वयोर्युद्धमेकविंशतिदिनान्यभवत् ।

तर्जमा ।

श्रीकृष्णने यह बात श्रुनतेही स्यमन्तक मणिका छाल
मालुम करके गुहामे प्रवेश किया । देखा, वही स्यमन्तक
मणि लेड़केके खेलनेके लिये दाईके हाथमे है, और उसके
तेजसे चारों तरफ प्रकाशमान है । २४ ।

दाईने देखा के एक आदमीके जिसको नहि कभी देखा
था, फकत उस मणिको देखता है, हमको बचाओ, हमको
बचाओ ऐसा सोरकर उठी । २५ ।

जाम्बवन्त दाईका ऐ सा सोर श्रुनकर क्रोधातुर होकर
उसीदम उस जगद आ मौजद ऊया ; और श्रीकृष्णसे द्वन्द्व
युद्ध करने लगा । और वह लड़ाई एकिश दिनतक ऊड़ ।

TRANSLATION.

24. On learning this, Krishna came forward, and found *syamantaka* lying in the hand of the nurse and illumining the spot.

25. When the eyes of the nurse fell upon a person whom she had never seen before, and who eyed eagerly the prize in her hand, she cried out, "help, help ! O."

26. Alarmed by her cries, Jāmbabān immediately appeared on the spot, filled with wrath, and entered into a fierce combat with Krishna. This lasted for twenty-one days.

 অস্ববাদ ।

শ্রীকৃষ্ণ এই কথা শুনিবামাত্র শ্রমন্তকের সংবাদ অবগত হইয়া বিলমধ্যে প্রবেশ করিলেন, দেখিলেন, সেই শ্রমন্তক বালকের ক্রীড়ার নিমিত্ত ধাত্রীহস্তে ন্যস্ত রহিয়াছে, এবং তাহার তেজে চতুর্দিক আলোকিত হইয়াছে । ২৪ ।

ধাত্রী সেই অদৃষ্টপূর্ব্ব অথচ শ্রমন্তকের উপর সতৃষ্ণদৃষ্টি পুরুষকে দেখিয়া আমাকে রক্ষা কর, রক্ষা কর, বলিয়া চীৎকার করিয়া উঠিল । ২৫ ।

জাম্ববান্ ধাত্রীর এই প্রকার সতীতি চীৎকার শ্রবণে ক্রোধে পরিপূর্ণ হইয়া তৎক্ষণাৎ সেই স্থানে উপস্থিত হইয়াই শ্রীকৃষ্ণের সহিত ঘোরতর দ্বন্দ্বযুদ্ধ আরম্ভ করিল । সেই যুদ্ধে একবিংশতি দিন গত হইল ।

मूलम् ।

ते च यदुसैनिकासप्तत्र सप्ताष्ट दिनानि तस्मिन्क्रान्ति-
मुदीक्ष्यमाणस्यस्थुः । अनिष्टक्रममाणे च मधुरिपौ असाववश्य-
मत्र विलेऽत्यन्तनाशमाप्नो भविष्यत्यन्यथा तस्य कथमेता-
वन्ति दिनानि शत्रुजये व्याक्षेपो भवतीति कृताध्यवसाया
दारकामागता हतः कृष्ण इति कथयामासुः । २६ ।

तद्वान्धवाश्च तत्कालोचितमखिलमुपरतक्रियाकलापं
चक्रुः । २७ ।

तत्र चास्य युध्यमानस्यातिश्रद्धादन्तविशिष्टपात्रोपयुक्तान्न-
तोयादिना कृष्णस्य बलप्राणपुष्टिरभूत् । २८ ।

तर्जमा ।

और इधर यदुबंशोर्योकी सेनाने श्रीकृष्णकी गुहासे
बाहार होनेके इनतिजारमे सात आठ दिनतक काटा ;
जब देखा, के श्रीकृष्ण सात आठ दिनतकभी फिरकर नहि
आवे, तब उनलोगोंने तजबीज किया, के श्रीकृष्णने जरूर
गुहामे अपना प्राण छोड़ दिया ; जीते रहनेसे दुसमनके
मारनेमे इत्नी देर नो होति ; यही निश्चय करके उन-
लोगोंने दरकामे फिर आकर यह बात मसूरकी, के
श्रीकृष्णने प्राण छोड़ दिया है । २६ ।

श्रीकृष्णके भाइबन्धुने यह बात शुनकर उसीवक्त क्रिया-
करण अर्थात् आहुकर्म्म करडाला । २७ ।

भाइबन्धुने बज्जत् अद्वासे अन्न पानि श्रीकृष्णके हेत
दान किया । और वही अन्न पानि लड़ाइ करते ऊये
श्रीकृष्णके बलका मजबुत् करनेवाला ऊया । २८ ।

TRANSLATION.

When the Jadu army found that he did not return after a week had passed they concluded him dead ; for had he lived, (thought they) he would certainly have returned by this time. Under this conviction, they returned to Dwáaraká, and gave out that Krishna had given up the ghost.

27. On receiving this tidings, the friends of Krishna performed his funeral ceremonies.

28. The various articles of food offered to his manes contributed but to impart a fresh accession of strength, while engaged in the combat.

অনুবাদ ।

এখানে যদু-সৈনিকেরা শ্রীকৃষ্ণের গর্ভ হইতে নিষ্ক্রমণ অপেক্ষায় সাত আট দিন অতিবাহিত করিল । যখন দেখিল, শ্রীকৃষ্ণ সাত আট দিনের পরেও প্রত্যাগত হইলেন না, তখন তাহারা স্থির করিল যে, অবশ্যই শ্রীকৃষ্ণ গর্ভমধ্যে লীলা সম্বরণ করিয়াছেন, জীবিত থাকিলে কখনই শত্রুজয় করিতে তাঁহার এত বিলম্ব হইত না । এইরূপে কৃতনিশ্চয় হইয়া তাহারা দ্বারকায় প্রত্যাগমনপূর্বক এই কথা রটাইয়া দিল যে, শ্রীকৃষ্ণ প্রাণ পরিত্যাগ করিয়াছেন । ২৬ ।

শ্রীকৃষ্ণের বন্ধুবান্ধবেরা এই কথা শ্রবণ করিয়া তৎকালোচিত প্রেতকার্য্য সমুদায় সম্পন্ন করিল । ২৭ ।

বন্ধুগণ অতি অন্ধাপূর্বক অন্নপানাদি শ্রীকৃষ্ণের উদ্দেশে দান করাতে তদ্বারা যুদ্ধে ব্যাপ্ত শ্রীকৃষ্ণের বলাদির পুষ্টি-সাধন হইল । ২৮ ।

मूलम् ।

दूतरस्यानुदिनमतिगुरुपुरुषभिद्यमानस्यातिनिष्ठुरप्रहार-
पीडिताखिलावयवस्य निराहारतया बलहानिः । निर्जितश्च
भगवता जाम्बवान् प्रणिपत्याह असुरसुरयक्षगन्धर्वराक्षसा-
दिभिरप्यखिलैर्भगवान् न जेतुं शक्यः किमुतावनिगोचरैरल्प-
वीर्यैर्नरावयवभूतैश्च तिर्यग्योन्यनुवृत्तिभिः किं पुनरस्मद्विधै-
रवश्यं भगवतोऽस्मत्स्वामिनो नारायणस्य सकलजगत्परा-
यणस्यांशेन भगवता भवितव्यमित्युक्तः । २६ ।

तर्जमा ।

भुखे ऊये और प्रबलबलवान श्रीकृष्णके बड़े भारी सक्त
मारसे तामाम बदन चूर चूर होजानेसे जाम्बुवन्त बल-
हीन होकर गिर पड़ा । श्रीकृष्णने अनायास उसको परा-
जित किया । जाम्बुवन्त इस तरहसे चारकर श्रीकृष्णको
प्रणाम करके बोला, भगवन! जिस समय सब सुर, असुर, यक्ष
और गन्धर्व वगयरह प्राणीमात्र एककट्टे होकर कभी आपको
पराजयकर नहि सक्ते, तब पृथ्वीके रहनेवाले कमताकत
मनुष्य-आकृति तिर्यग् योनि-अनुसारी हम ऐसे आदमी
आपको हारवें, यह कभी खयालमे नहि आ सक्ता । हमको
सच यकीन ऊया है, के जो सब जगत्का एकमात्र आधार
हमारा प्रभु वही नारायणके अंशके आप अबतार हैं । २६ ।

TRANSLATION.

29. What through privation, and what owing to the many and deep wounds inflicted by his powerful adversary, Jāmbabān at length succumbed. Being thus defeated, he bowed humbly to Krishna, and said, “Lord! when all the Gods and Asuras,* Jakshas† and Gandharvas‡ could not defeat thee, what is the chance of a weak beast like me, although in a human form? On my life, thou partakest of the nature of that Universal God who is the author of my life as of all else that breathe.”

অনুবাদ ।

নিরাহারে এবং প্রবল পরাক্রান্ত শ্রীকৃষ্ণের গুরুতর নিষ্ঠুর প্রহারে সর্বদ্রব্য ক্ষতিবিক্ষত হওয়াতে জাম্ববান্ একবারে নিস্তেজ হইয়া পড়িল, সুতরাং শ্রীকৃষ্ণ অনায়াসেই তাহাকে পরাজিত করিলেন । জাম্ববান্ এইরূপে পরাজিত হইয়া শ্রীকৃষ্ণকে প্রণিপাতপূর্বক কহিল, ভগবন্! যখন সমুদায় সুর, অসুর, যক্ষ ও গন্ধর্ব্ব প্রভৃতি প্রাণিচর্য একত্র হইয়াও কখনই আপনাকে পরাজয় করিতে সমর্থ হয় না, তখন যে, পৃথিবীস্থ, অগ্নিসত্ত্ব, নরাকার, তির্য্যগ্‌ঘোনির অনুসারী অস্মদ্বিধ ব্যক্তি আপনাকে পরাজয় করিবে, ইহা কখনই সম্ভবপর নহে । আমার নিশ্চয় বোধ হইতেছে, যিনি সমুদায় জগতের একমাত্র আধার, আমার প্রভু সেই নারায়ণের অংশে আপনি আবির্ভূত হইয়া থাকিবেন । ২৯।

* Adversaries of the Gods.

† Demi-gods who are attendants on Kuvera, the God of wealth, and employed on the care of his garden and treasures.—(WILLIAMS)

‡ Celestial musicians who form the orchestra at the banquets of the gods, and who belong to Indra's heaven.—(wid.)

मूलम् ।

तस्मै भगवानखिलमवनिभारावतारमाचचक्षे । ३० ।

प्रीत्याञ्जितकरतलस्पर्शने न चैनमपगतयुद्धखेदं चकार । ३१ ।

स च प्रणिपत्यैनं पुनरपि प्रसाद्य जाम्बवतीं नाम कन्यां
गृहागमनार्घ्यभूतां ग्राहयामास । ३२ ।

स्यमन्तकमणिमयसौ प्रणिपत्य तस्मै प्रददौ । अच्युतो-
ऽप्यतिप्रणतात् तस्मादग्राह्यमपि तन्मणिरत्नमात्मशोधनाय
जग्राह । ३३ ।

तर्जमा ।

श्रीकृष्णने जाम्बवन्तकी यह बात श्रुनकर कहा, कै
पृथ्वीके बोभेके उतारनेकेवास्ते हम अंश अबतार ऊये
हैं । ३० ।

जाम्बवन्त श्रीकृष्णकी बातसे सन्तुष्ट होकर बदनपर
हाथ फेरकर युद्धका कष्ट दूर किया । ३१ ।

उस्के बाद जाम्बवन्त पृथ्वीपर माथा रखकर प्रणाम
करके श्रीकृष्णको प्रसन्न करके उस्के मकानपर श्रीकृष्ण
आये हैं, इम् कारण पूजाके स्वरूप अपनी लेड़की जाम्ब-
वतीको दिया । ३२ ।

जाम्बवन्तने फेर प्रणाम करके स्यमन्तक मणिभी
श्रीकृष्णको हवाले किया । अगर के श्रीकृष्णने अपने
भक्तोंकी चिज लेना, गयेर मनासिफ समझा, लेकिन नाचार
होकर अपना कलङ्क दूर करनेकेवास्ते वह मणि लेना
पड़ा । ३३ ।

TRANSLATION.

30. At this, Krishna frankly confessed to his incarnation for bearing the sins of this world.

31. Highly satisfied at this frank avowal, Jámabán began to shampoo Krishna's body, with a view to relieving the pain incident to the late combat.

32. Jámabán again reverentially bowed, and, by way of paying suitable respect to Krishna for having condescended to come to his dwelling, bestowed on him the hand of his daughter, Jámabatí.

33. He also presented his divine guest with the gem *Syamantaka*. Although fully alive to the impropriety of depriving his friendly host of the jewel, Krishna was obliged to accept it, in order to wipe out the stigma that had attached to his name.

অনুবাদ।

শ্রীকৃষ্ণ জাম্ববানের এই কথা শুনিয়া তিনি যে, পৃথিবীর ভারাপনোদনের জন্য অংশাবতাররূপে অবতীর্ণ হইয়াছেন, এ কথা তাহাকে বলিলেন। ৩০।

জাম্ববান্ শ্রীকৃষ্ণের বাক্যে প্রীত হইয়া অঙ্গ হস্তামর্ষণ দ্বারা তাঁহার সংগ্রামজনিত ক্লেশ অপনীত করিল। ৩১।

তৎপরে জাম্ববান্ প্রণিপাতপূর্ব্বক পুনরায় শ্রীকৃষ্ণকে প্রসন্ন করিয়া তাহার ভবনে যে, কৃষ্ণ আগমন করিয়াছেন, তাহার অর্থ্যস্বরূপ জাম্ববতী নাম্নী নিজতনয়াকে তাঁহাকে সম্প্রদান করিল। ৩২।

জাম্ববান্ পুনরায় কৃতপ্রণাম হইয়া স্তম্ভক মণিও শ্রীকৃষ্ণকে প্রদান করিল। এরূপ অনুগত ব্যক্তির নিকট হইতে সেই মণি গ্রহণ অতিঅকর্তব্য বিবেচনা করিয়াও শ্রীকৃষ্ণ শুদ্ধ আত্মকলঙ্কাপনোদনের জন্য অগত্যা তাহা গ্রহণ করিলেন। ৩৩।

मूलम् ।

सह जाम्बवत्या दारकामाजगाम । भगवदागमनोद्भूत-
हर्षोत्कर्षस्य दारकावासिजनस्य कृष्णावलोकनानुक्षणमेवाति-
परिणतवयसोऽपि नवयौवनमिवाभवत् । आनकदुन्दुभिश्च
दिष्टादिष्टेति च सकलयादवाः स्त्रियश्च सभाजया-
मासुः । ३४ ।

भगवानपि यथानुभूतमशेषयादवसमाजे यथावदाचक्षे
स्यमन्तकश्च सञ्जाजिताय दत्त्वा मिथ्याभिश्चिन्तिविशुद्धिमवाप
जाम्बवतीञ्चान्तःपुरे निवेशयामास । सञ्जाजितोऽपि मयास्या-
भूतमलिनमारोपितमिति जातमन्त्रासः स्वमुतां सत्यभामां
भगवते भार्यां ददौ । ३५ ।

तर्जमा ।

उस्के बाद श्रीकृष्ण जाम्बवती सहित हरकामे फिर
आये । श्रीकृष्णके फेर आनेसे हरकानिवासी लोगके ऐसे
आनन्द ऊये, के वूढ़े आदमी जवानके ऐसे ताकतदार
होगये और तमाम यदुवंशी स्त्री पुरुष वसुदेवके पाम
जाकर बड़त आनन्द जाहेर करने लगे । ३४ ।

इस् मणिके मध्ये जो जो ऊयाथा, श्रीकृष्णने सबसे कहा ।
और सञ्जाजितको वही मणि देकर अपने भूठ कलङ्कसे
कुटे । उस्के बाद जाम्बवतीको अन्तःपुरमे भेजवा दिया ।
सञ्जाजितने जो श्रीकृष्णको भूठा कलङ्क लगायाथा, उस्के
सबबसे बड़त भयभीत होकर अपनी लेड़की सत्यभामाको
हवाले कर दिया । ३५ ।

TRANSLATION.

34. Then Krishna returned to Dwáraká with Jámabatí. His unexpected return infused such joy into the people, as made even the old young. All the men and women of the Jadu race flocked to Vasudeva and expressed their heart-felt congratulations.

35. Krishna now related all that had befallen the gem; and finally bestowing it on Satrájita, wiped out the 'damned spot' on his fair fame. He then sent Jámabatí to the inner apartments. Satrájita now became a prey to fear for having groundlessly blamed Krishna, and married his daughter Satyabhámá to him, by way of conciliation.

অনুবাদ ।

অনন্তর শ্রীকৃষ্ণ জাম্ববতীর সহিত দ্বারকায় প্রতিগমন করিলেন । শ্রীকৃষ্ণের পুনরাগমনে দ্বারকানিবাসী জনসমূহের একরূপ আনন্দোদয় হইল যে, শ্রীকৃষ্ণকে দর্শন করিয়া বৃদ্ধ ব্যক্তিরাজ নব-যুবকের ন্যায় বলশালী হইল, এবং যত্ব-বংশীয় সমুদায় স্ত্রী পুরুষ বহুদেবের নিকট গিয়া মহা আনন্দ প্রকাশ করিতে লাগিল । ৩৪ ।

এই মণিসম্বন্ধে যাহা যাহা ঘটয়াছিল, শ্রীকৃষ্ণ সর্ব-সমক্ষে তাহা ব্যক্ত করিলেন, এবং সত্রাজিতকে সেই শ্রম-স্বত্বক মণি প্রদান করিয়া নিজ মিথ্যাপবাদ হইতে মুক্ত হইলেন । পরে জাম্ববতীকে অন্তঃপুরে প্রেরণ করিলেন । সত্রাজিতও শ্রীকৃষ্ণের প্রতি অকারণ কলঙ্কারোপ করিয়া-ছিলেন বলিয়া অত্যন্ত ভীতান্তঃকরণ হইয়া তাঁহাকে নিজ তনয়া সত্যভামাকে প্রদান করিলেন । ৩৫ ।

मूलम् ।

ताञ्चाक्रूरकृतवर्माशतधन्वप्रसुखा यादवाः पूर्वं वरयामासुः ।
ततस्तत्प्रदानादवज्ञातमात्मानं मन्यमानाः सञ्चाजिते वैरानु-
वन्धं चक्रुः । अक्रूरकृतवर्माप्रमुखान्श्च शतधन्वानमूचुः अय-
मतिदुरात्मा सञ्चाजितो योऽस्माभिर्भवता चाभ्यर्थितोऽप्यात्मजा-
मस्मान् भवन्तं चाविगणय्य कृष्णाय दत्तवान् । तदलमनेन
जीवता, घातयित्वैनं तन्महारत्नं त्वया किं न गृह्यते ।
वयमप्यभ्युपपत्स्यामः यद्यच्युतस्तवापि वैरानुवन्धं करि-
ष्यतीति । ३६ ।

तर्जमा ।

अक्रूर, कृतवर्मा और शतधन्वा यदुवंशीयेने पहिले
सत्यभामाके सादिकरनेके लिये सञ्चाजितसे कहाथा ।
अब सत्यभामाको श्रीकृष्णके हावाले करनेसे उन सभेने
आपनि वे इजती समझकर सञ्चाजितसे दुसमनी करनेको
तैयार ऊये । अक्रूर और कृतवर्मा वगयरह यदुवंशी
शतधन्वासे बोले, के देख, सञ्चाजित बड़ा दुरात्मा है ।
हमने और तुमने सञ्चाजितसे सत्यभामाकी दरखास्त किथी,
लेकिन उसने हम दोनोमेसे किसीको न दिया, और अवज्ञा
करके श्रीकृष्णकी दिया ; इसलिये हमारे तुमारे सलामे
उसको जीता रखना मनासिफ नहि । खुब हो, जो उसको
मारकर वह मणि लेलेवो । अगर कृष्ण इस बाबमे
तुमसे दुसमनी करेंगे, तो हम साफ कहते हैं, के जरूर
हमलोग तुम्हारी मदद करेंगे । ३६ ।

TRANSLATION.

36. Akrura, Kritabarmá, Satadhanvá and other jádavas had before this sought the hand of Satyabhámá. Now seeing that Satrájita gave her away to Krishna, they felt insulted and plotted against the father. Akrura, Kritabarmá, &c., said to Satadhanvá—"Lo! Satrájita is a villain: see, he has given away Satyabhámá to Krishna, slighting us. Down with him! Why do you not slay him and possess yourselves of the matchless jewel held by him? If Krishna prove hostile to you, depend upon it, we shall be at your back."

অনুবাদ।

অক্রুর, কৃতবর্মা ও শতধন্বা প্রভৃতি যাদবগণ পূর্বের সেই সত্যভামাকে বিবাহার্থ সত্রাজিতের নিকট প্রার্থনা করিয়াছিলেন। এক্ষণে সেই কন্যা শ্রীকৃষ্ণকে সমর্পণ করাতে তাঁহারা সকলে আপনাদিগকে অবমানিত বোধ করিয়া সত্রাজিতের প্রতি বৈরানুষ্ঠানে রত হইলেন। অক্রুর ও কৃতবর্মা প্রভৃতি যদুবংশীয়েরা শতধন্বাকে কহিলেন; দেখ, সত্রাজিত অতি দুরাশ্রা, কারণ, তুমি এবং আমরা ইহার নিকট সত্যভামাকে যাচঞা করিয়াছিলাম, কিন্তু সে তোমাকে ও আমাদিগকে অবজ্ঞা করিয়া এখন কি না কৃষ্ণকে সেই কন্যা দান করিল; অতএব আমাদিগের বিবেচনায় ইহাকে জীবিত রাখা কর্তব্য নহে। তবে তুমি যে, কেন ইহাকে বিনাশ করিয়া সেই মহামণি গ্রহণ করিতেছ না, বলিতে পারি না। যদি শ্রীকৃষ্ণ এ বিষয়ে তোমার সহিত বৈরতা করেন, আমরা মুক্তকণ্ঠে বলিতেছি, অবশ্যই তোমার সাহায্য করিব। ৩৬।

मूलम् ।

एवमुक्तस्तथेत्यसावप्याह । जतुगृहदग्धानाञ्च पाण्डु-
नन्दनानां विदितपरमार्थोऽपि भगवान् दुर्योधनप्रयत्न-
शैथिल्यार्थं कुल्यकरणाय वारणावतं गतः । ३७ ।

गते च तस्मिन् सुप्तमेव सञ्जाजितं शतधन्वा जघान
मणिरत्नञ्चाददे । पितृवधामर्षपूर्णा च सत्यभामा शीघ्रं स्यन्दन-
मारूढा वारणावतं गत्वा भगवतेऽहं प्रतिपादितेति अचान्ति-
मता शतधन्वना अस्मत्पिता व्यापादितः तच्च स्यम-
न्तकमणिरत्नमपहृतं । तदियमस्यावहासना । तदालोच्य यद्वच-
युक्तं तत् क्रियतामिति कृष्णमाह । ३८ ।

तर्जमा ।

शतधन्वाने अक्रूरकी यह बात शुनकर कबुल किया ।
बाद उसके श्रीकृष्णने यह बात शुनके पाण्डवगण लाक्षा-
गृहमे ज्वलकर मरगये हैं । दुर्योधन जिसमे फेर पाण्डकी
तलास ना करे, इस अभिप्रायसे इन्द्रप्रस्थमे आइ कराने-
वास्ते चले गये । ३७ ।

श्रीकृष्णके इन्द्रप्रस्थके जानेके बाद शतधन्वाने सञ्जा-
जितको सोते ऊँचे मारकर स्यमन्तक मणिको चोराव
लिया । सत्यभामा बापके मरेजानेके दुःखसे क्रोधातुर
होकर उसी समये रथपर सवार हो इन्द्रप्रस्थकी पङ्कच
गई, और श्रीकृष्णसे कहा, हमारे बापको तुम्हारे साथ
हमारे सादि होनेके सबबसे शतधन्वाने मारडाला, अब
आप इस बाबमे जो मनासिफ हो, सो किजीये । ३८ ।

TRANSLATION.

37. Satadhanvá consented. In the meanwhile, Krishna with a view to confirming Durjyodhana in his belief that the Pándavas had been burnt to death in the house of lac, went to Báranábata in order to perform their funeral obsequies.

38. Taking advantage of his absence, Sata-dhanvá murdered Satrájita while asleep and took possession of Syamantaka. Satyabhámá, all grief for the death of her father, immediately went to Báranábata and said to Krishna, “Satadhanvá has murdered my father and stolen the gem *Syamantaka*, because he gave away my hand to you ; now, I leave it to you to do the needful.”

অনুবাদ ।

শতধন্বা অকুরাদির কথায় সম্মত হইলেন । পরে শ্রীকৃষ্ণ পাণ্ডবেরা জতুগৃহে দগ্ধ হইয়াছেন, এই সম্বাদ শ্রবণে দুর্যোধন যাহাতে তাঁহাদিগের অন্তেষণে আর অধিক যত্ন না করেন, এই অভিপ্রায়ে পাণ্ডু-নন্দনদিগের প্রেত-কার্য্য করিবার জন্য বারণাবতে গমন করিলেন । ৩৭ ।

শ্রীকৃষ্ণ বারণাবতে গমন করিলে পর, শতধন্বা সত্রাজিতকে সুপ্তাবস্থায় সংহার করিয়া শ্রমন্তকমণি অপহরণ করিলেন । সত্যভামা পিতৃবধামর্ষপূর্ণা হইয়া তৎক্ষণাৎ রথারোহণে বারণাবতে উপস্থিত হইলেন, এবং শ্রীকৃষ্ণকে কহিলেন যে, আমার পিতা আপনাকে আমায় দান করাতে শতধন্বা তাঁহার প্রাণ বিনাশ করিয়া শ্রমন্তক মণি অপহরণ করিয়াছে । এক্ষণে এ বিষয়ে আপনার যাহা কর্তব্য হয়, করুন । ৩৮ ।

मूलम् ।

तथा चैषमुक्तः परितुष्टान्तःकरणोऽपि कृष्णः सत्यभामा-
ममर्षताम्रलोचनः प्राह सत्ये ! ममैषावहासना नाहमेतां
तस्य दुरात्मनः सद्भिद्ये । नह्यनुल्लङ्घ्य वरपादपं तत्कृतनीडा-
अयिणो विहङ्गा बध्यन्ते । ३६ ।

तदलमत्यर्थममुनास्मत्पुरतः शोकप्रेरितवाक्यपरिकरेण
द्वत्युक्त्वा द्वारकामध्येत्य बलदेवमेकान्ते वासुदेवः प्राह ऋगया-
गतं प्रसेनमटव्यां ऋगपतिर्जघान । सचाजितोऽप्यधुना
शतधन्वना निधनं प्रापितः । तदुभयविनाशात् तन्मणिरत्न-
मावाभ्यां सामान्यं भविष्यति । ४० ।

तर्जमा ।

सत्यभामाको यह बात शूनकर मनहीं मनमे बडत
सन्तुष्ट होकर बनावटकी सुख आंखे करके सत्यभामासे
बोले, हे सत्ये ! यह तुझारे बापका मारना नहि है,
बलके हमारि बेदुजदी है । हम कभी ऐसे दुरात्माका
अपमान सह ना सकेंगे । गाऊको पहिले न कटनेसे उसके
रहनेवाले पक्षीको मारना सुसकील है । ३६ ।

तुम अब हमसे दुःखकी बात मत कहो । श्रीकृष्ण इस-
तरहसे सत्यभामाको शान्त करके दरका फेराकर बल-
रामको एकान्तमें लेजाकर वोलें, के प्रसेन सिंहके हाथसे
वनमें मरागया, अब सचाजित शतधन्वाक हाथसे बध
जया । इस कारण उसके मरेजानेसे स्वमन्तक हमारे तुझारे
दो आदमीका होगा । ४० ।

TRANSLATION.

39. Although this intelligence filled Krishna with delight, (the cause whereof will appear in the sequel), he feigned wrath and with blood-shot eyes, said, “O Satye! This proceeding of Satadhanvá has not disgraced your sire but me, and woe unto the wretch for it. Unless you ascend the tree where the bird has taken shelter, you can not kill it.”

40. “Pray, forbear to bewail the loss of your father.” Thus having soothed Satyabhámá, Váśudeva returned to Dwáraká and taking Baladeva aside, said, “Prasena, as you know, was slain in the forest by a lion, now Satrájita also has been killed by Satadhanvá. These two having died, *Syamantaka* will be ours.”

অনুবাদ।

সত্যভামা এই কথা বলিলে, শ্রীকৃষ্ণ মনে মনে অতিশয় সন্তুষ্ট হইয়াও কৃত্রিম ক্রোধভরে চক্ষুর্দ্বয় লোহিতবর্ণ করিয়া সত্যভামাকে কহিলেন, সত্যে! ইহা ত তোমার পিতার অবমাননা নহে, আমারই অপমান করা হইয়াছে। আমি কদাপি সেই দুরাশ্রয়কৃত এই অবমাননা সহ্য করিব না। আশ্রয়তরুকে অগ্রে উল্লঙ্ঘন না করিলে তদাশ্রিত পক্ষীকে কখনই বিনাশ করিতে পারা যায় না। ৩৯।

তুমি আমার নিকট আর শোকব্যঞ্জকবাক্য প্রয়োগ করিও না। বাসুদেব সত্যভামাকে এইপ্রকার সান্ত্বনাবাক্য বলিয়া দ্বারকায় প্রত্যাগমনপূর্বক বলদেবকে নির্জনে ডাকিয়া বলিলেন; দেখুন, প্রসেন ত বনমধ্যে সিংহকর্ডক নিধনপ্রাপ্ত হইয়াছে, অধুনা সত্রাজিতও শতধন্যকর্ডক নিহত হইয়াছেন। অতএব এই উভয় ব্যক্তির বিনাশ হওয়াতে শ্রমসম্বন্ধ আমাদের দুই জনের হইবে। ৪০।

मूलम् ।

तदुत्तिष्ठ आरुह्यतां रथः शतधनुर्निधनायोद्यमं कुरु
इत्यभिहितस्तथेति समन्वीप्सितवान् । कतोद्योगौ च तावुभा-
वुपलभ्य शतधन्वा कृतवर्म्माणमुपेत्य पाष्णिं पूरणकर्म्मनिमित्त-
मचोदयत् । आह चैनं कृतवर्म्मा नाहं बलभद्रवासुदेवाभ्यां
सह विरोधायालम् इत्युक्तश्चाक्रूरमचोदयत् । आह चासावपि
नहि कश्चित् भगवता पादप्रहारपरिकम्पितजगन्त्रयेण असुर-
वरवनितावैधव्यकारिणा प्रवलरिपुचक्राप्रतिहतचक्रेण चक्रिणा

तर्जमा ।

आप उठिये, और रथपर सवार होकर शतधन्वाके
मारनेकेवास्ते तैयार ज्जयीये । बलदेवने श्रीकृष्णकी यह
बात श्रुनकर कहा, ऐसाही होगी । कृष्णबलराम उसकी
लड़ाइकेवास्ते तैयार ज्जये हैं, शतधन्वाने यह बात श्रुनकर
कृतवर्म्मासे मदद चाही, उसने कहा, के हम कृष्णबलरामसे
लड़ाइ न कर सकेंगे । तब शतधन्वाने अक्रूरके पास जाकर
मदद चाही । अक्रूर बोले के जिङ्गुने एक लायसे तिनों
लोगको कम्पायमान करदियाथा, और जिनका बड़ा
प्रवल पराक्रम है, और असुरोंकी स्त्रीयोंको जिङ्गुने बिधवा
कर दिया है, और अपने चक्रसे प्रवल शत्रुदलको दलन
करते हैं, ऐसे चक्रधारी भगवान श्रीकृष्णके साथ,

TRANSLATION.

41. "Do you therefore, Sir, get up, and prepare for slaying Satadhanvá." Baladeva replied :—"Be it so." Hearing that Krishna and Balaráma were preparing for battle against him, Satadhanvá asked the aid of Kritabarmá. "I shall not be able to compete with Krishna and Balaráma," was the answer of Kritabarmá. Satadhanvá now applied to Akrura. Akrura said, "He who by one kick shook the three worlds, who has brought about the widowhood of the wives of mighty Asuras, who by his discus subdues powerful enemies, is an overmatch

অহুবাদ।

আপনি গাত্রোত্থান করুন, রথারূঢ় হইয়া শতধন্বাকে বিনাশ করিবার জন্য উদ্দেশ্যগী হউন। বলদেব শ্রীকৃষ্ণের এই কথা শুনিয়া তথাস্ত বলিয়া স্বীকৃত হইলেন। কৃষ্ণ বলরাম তাঁহার বিরুদ্ধে সংগ্রামার্থ সজ্জিত হইয়াছেন, এই কথা শুনিয়া শতধন্বা কৃতবর্ম্মার নিকট সাহায্য প্রার্থনা করিলেন। আমি কৃষ্ণ বলদেবের সহিত সংগ্রামে সমর্থ হইব না, কৃতবর্ম্মা শতধন্বাকে এই কথা বলিলে শতধন্বা অক্রুরের নিকট সাহায্য প্রার্থনা করিলেন। অক্রুর বলিলেন, যিনি এক পদাঘাতে জগজ্জয় কম্পিত করিয়াছিলেন, যিনি অতি প্রবল পরাক্রান্ত অন্তরগণের বনিতাবর্গের বৈধব্য-সম্পাদন করিয়াছেন, যিনি স্বীয় চক্রে প্রবল রিপু-চক্র দলন করেন, সেই চক্রী ভগবান শ্রীকৃষ্ণের সহিত

मूलम् ।

मदमुदितनयनावलोकितारिवलविशतनेन अतिगुरुवैरिवार-
णाकर्षणाविष्कृतमहिमोरुसीरेण सीरिणा च सह सकल-
जगदन्द्यानाममरधराणामपि योद्धुं समर्थः किमुताहम् ।
तदन्यतः शरणमभिलष्यताम् । ४१ ।

इत्युक्तः शतधनुराह यद्यस्मत्परिचाणासमर्थं भवानात्मान-
मवगच्छति तदयमस्मान्मणिः संगृह्य रक्ष्यताम् । इत्युक्तः
सोऽप्याह यद्यन्तायामप्यवस्थायां न कस्मैचिद्भवान् कथयिष्यति

तर्जमा ।

और जो सुरापानमुदितनयनकटाक्षसे सब शत्रुकी सैन्य
संहार कर सक्ते हैं, और शत्रुरूप प्रबल सब हाथीको पकड़-
नेसे जिसकी महिमा प्रकाश ऊँची है, ऐसे बलरामके साथ
युद्ध करनेको लोग पूजित देवता लोग समर्थ नहि होते, तब
हम लोग क्या हैं । इस कारण तुम और लोगोंको
पास शरणगत हो । ४१ ।

शतधन्वाने अक्रूरकी यह बात सुनकर कहा, के अगर
आप हमारे रक्षा नहि करते हैं, तो यह मणि अपने पास
राखिये । अक्रूरने शतधन्वाकी यह बात सुनकर कहा, के देख,
तुम अगर मरते बक्त किसीसे यह बात जाहेर ना करो,

TRANSLATION.

for even the gods, not to speak of weak men like us ; and who again can take the field against him whose half-shut eyes (through drink)* can disperse adverse hosts by his side-glances, and who has achieved immortal fame by drawing by main force a herd of elephants which had arrayed themselves against him—namely the mighty Haláyudha ? You must therefore seek for help in other quarters.

42. Hearing this, Satadhanvá replied, “If you don’t think you can assist me, you will, I hope, oblige me so far as to keep this gem with you.” “I can comply with your request,” said Akrura, “on condition that you engage never to give this fact out—

অনুবাদ ।

এবং যিনি সুরাপানমুদিত-নয়নকটাক্ষে সকল শত্রুসৈন্য সংহার করিতে পারেন, অত্যন্ত প্রবল শত্রুরূপ দন্তিযুথ আকর্ষণ করাতে ষাঁহার মহিমা প্রচারিত হইয়াছে, সেই হলায়ুধের সহিত যুদ্ধ করিতে লোকপূজিত-দেবগণও যখন সমর্থ হন না, তখন আমরা কোথায় আছি ! অতএব তুমি অন্য কোন ব্যক্তির শরণাগত হইতে চেষ্টা কর । ৪১ ।

শতধন্বা অক্রুরের এই কথা শুনিয়া বলিলেন, যদি আপনি আমাকে রক্ষা করিতে পারিবেন না, এরূপ বোধ করেন, তাহা হইলে এই মণিটী গ্রহণ করিয়া আপনার নিকট রাখুন । অক্রুর শতধন্বার উক্ত বাক্য শুনিয়া কহিলেন, দেখ, যদি তুমি আপনার চরম-দশাতেও একথা কাহারও নিকট প্রকাশ না কর,

* Baladeva is a staunch votary of Bacchus as also Krishna although in a lesser degree. The former is always ‘tottering’ and ‘reeling.’ Vide *Horivansa*, a chapter of *Mahābhārata*, and a highly interesting and entertaining paper by Dr. Rajendra Lala Mitra in No. CLXXX. of the Asiatic journal.

• मूलम् ।

तदहमेनं ग्रहीष्यामि । तथेतुप्रक्ते अक्रूरस्तन्मणिरत्नं
जग्राह । ४२ ।

शतधनुरप्यतुलवेगां शतयोजनवाहिनीं वडवामारुह्याप-
क्रान्तः । शैव्यसुग्रीवमेघपुष्पबलाहकाश्वचतुष्टययुक्तरथा-
वस्थितौ बलदेववासुदेवौ तमनुप्रयातौ । ४३ ।

सा च वडवा शतयोजनप्रमाणं मार्गमतीत्य पुनरपि
वाह्यमाना मिथिलावनोद्देशे प्राणानुत्ससर्ज । शतधनुरपि
तां परित्यज्य पदातिरेवाद्रवत् । ४४ ।

तर्जमा ।

तो हम इस मणिको कबुल कर सके हैं । शतधन्वाने
वही मानाकर मणि अक्रूरके हावाले की, अक्रूरनेभी वह
मणि ग्रहण किया । ४२ ।

शतधन्वाने अक्रूरको मणि देकर रोज चार शौ कोश
जानेवाले घोड़े पर सवार होकर भागा । कृष्णबलरामने
शतधन्वाके भागनेका हाल सुनकर शैव्य, सुग्रीव, मेघपुष्प
और बलाहक नामे चार घोड़ोंको रथमे लगा सवार
होकर शतधन्वाके पिके पिके दौड़े । ४३ ।

शतधन्वाके घोड़ी एकदिनमे चार शौ कोश जाकर फेर
चलनेसे मिथिलादेशके करिब जङ्गलमे घुसकर मरगयी ।
शतधन्वा उस मरा घोड़ीको कोड़कर पायदल भागा । ४४ ।

TRANSLATION.

nay, not even in your death-bed." Satadhanvá, agreeing to this, Akrura accepted the gem.

43. Having given the jewel to Akrura, Satadhanvá mounted a mare which could go a hundred *jojanas** a day, and departed. On hearing of his escape, Krishna and Balaráma yoked to a car the four horses named Saivya, Sugriva, Meghapushpa and Baláhaka and hastened in pursuit of the fugitive.

44. After having gone a hundred *jojanas* in one day, the mare of Satadhanvá died of fatigue in a woodland tract close to Mithilá.† So he was obliged to continue his journey on foot.

অনুবাদ ।

তাহা হইলে আমি তোমার বাক্যে সম্মত হইতে পারি । শতধন্বা তাহাই স্বীকার করিয়া মণিটী অক্রুরকে প্রদান করাতে অক্রুরও গ্রহণ করিলেন । ৪২ ।

শতধন্বা অক্রুরকে মণিরত্ন প্রদান করিয়া দিবসে শত-যোজন-বাহিনী, অত্যন্ত বেগশালিনী ঘোটকীতে আরোহণ-পূর্ব্বক তথা হইতে নিষ্ক্রান্ত হইলেন । কৃষ্ণ বলরাম শতধন্বার পলায়নসমাচার প্রাপ্তে শৈব্য, সুগ্রীব, মেঘপুষ্প ও বলাহক নামে অশ্বচতুষ্টয়যোজিত রথে আরোহণ করিয়া শতধন্বার পশ্চাৎ ধাবমান হইলেন । ৪৩ ।

শতধন্বার বড়বা এক দিবসের মধ্যে শত যোজন পথ গমন করিয়া পুনরায় চালিত হওয়াতে মিথিলার সম্মিহিত বনপ্রদেশে প্রাণত্যাগ করিল । শতধন্বা মৃত বড়বাকে ত্যাগ করিয়া পদব্রজেই গমন করিতে লাগিলেন । ৪৪ ।

* A particular measure of distance, sometimes regarded as about equal to an European league, (i.e. four or five English miles, but more correctly = 4 *krosás* or about nine miles ; according to other calculations = 2½ English miles, and according to some = 8 *krosás*) (WILLIAMS) vide also Mr. BROODLEY's interesting paper on *Buddistic Remains of Behar*, page 211, No. CLXXX, of the *Journal of the Asiatic Society*.

† The Modern Oude.

मूलम् ।

कृष्णोऽपि वलभद्रमाह तावदत्रैव स्यन्दने भवता स्वेयम् ।
अहमेनमधमाचारं पदातिरेव पदातिमनुगम्य यावद् घात-
यामि । अत्र हि भूभागे दृष्टदोषा हया नैतेऽस्मा भवतेमं
भूमिभागमुल्लङ्घ्य जेयाः । ४५ ।

तथेत्युक्त्वा वलभद्रो रथ एव तस्थौ । कृष्णोऽपि द्विक्रोश-
मात्रं भूमिभागमनुसृत्य दूरस्थस्यैव चक्रं क्षिप्त्वा शतधनुषः
शिरश्चिच्छेद । तच्छरीराश्वरादिषु च वज्रप्रकारमन्विष्य स्रपि
स्यमन्तकं मणिं नावाप यदा तदोपगम्य वलभद्रमाह दृष्टै-
वास्माभिः घातितः शतधनुर्न प्राप्तं अखिलजगत्सारभूतं
तन्मणिरत्नं । इत्याकर्ण्य उड्डूतकोपो वलदेवो वासुदेवमाह

तर्जमा ।

श्रीकृष्ण वलरामसे बोले, आप इस जगह इस रथपर
रहिये ; हम एकेलेही पायदल उस अधम-आचार शत-
धन्वाको मारकर आते हैं । हमारे घोड़ोंने इस जगह
अनिष्ट देखा है, इस कारण इन घोड़ोंको इहाँसे आगे
लेजाना मनासिफ नहि है । ४५ ।

वलराम इस बातको मानकर उस रथपर बयठे रहे ।
श्रीकृष्णने दो कोशसे चक्र फेककर शतधन्वाका शिर काठ
उाला । और उसके कपड़ोमे मणिको तलास किया,
मगर न पया । तब वलरामसे आकर कहा, के हमने
बेफयदा शतधन्वाको मारा । जो मणि तमाम दुनि-
याकी दौलतका मूल है, वह न मिलि । वलभद्र
श्रीकृष्णको यह बात सुनकर वज्रत् क्रोध करके बोले

TRANSLATION.

45. When Krishna came to the spot, he said to Balaráma ! “ Please stay here, while I go to have the life of this slave. Our horses has come upon this unsightly spectacle here. They should not therefore go forward.”

46. Baladeva accordingly remained in the car. After having proceeded only two miles or more, Krishna sent his discus from a distance and cut off the head of the fugitive. Next he examined Satadhanvá's body and searched his clothes for *Syamantaka*, but in vain. He returned to Baladeva and communicated his disappointment. “ We have slain Satadhanvá to no purpose, because that pink of perfection, *Syamantaka* was not with him.” At this Balaráma flew into a towering rage—

অহুবাদ ।

কৃষ্ণ বলরামকে কহিলেন, আপনি এই স্থানেই শ্রুদনে অবস্থিতি করুন; আমি একাকীই পদব্রজে সেই অধমাচার পদাতি শতধন্বার অনুগমনপূর্ব্বক তাহার প্রাণ সংহার করিয়া আসিতেছি। আমাদিগের অশ্বগণ এই ভূভাগে অনিষ্ট ঘটনা দর্শন করিয়াছে, অতএব ইহাদিগকে এ স্থান অতিক্রম করিয়া স্থানান্তরে লইয়া যাওয়া আপনার উচিত নহে। ৪৫।

বলদেব তাহাতে সন্মত হইয়া রথেই অবস্থান করিতে লাগিলেন। শ্রীকৃষ্ণ ক্রোশদ্বয়মাত্র গমন করিয়াই দূর হইতেই চক্র নিক্ষেপ করত শতধন্বার শিরশ্ছেদন করিলেন। পরে তাহার অঙ্গবস্ত্রাদি বিশেষরূপে অনুসন্ধান করিয়াও যখন শ্রমন্তক মণি প্রাপ্ত না হইলেন, তখন বলদেবের নিকট আসিয়া বলিলেন, আমরা অকারণ শতধন্বাকে বিনাশ করিলাম, যেহেতু সমস্ত জগতের সারভূত সেই মণিরত্ন পাইলাম না। বলভদ্র শ্রীকৃষ্ণের এই কথা শ্রবণ করিয়া অত্যন্ত কোপপ্রকাশপূর্ব্বক কহিলেন,

मूलम् ।

धिक्त्वां यस्त्वमर्थलिप्सुः । एतच्च ते आढत्वान्मर्षये तदयं
पन्था स्वेच्छया गम्यतां न मे दारकया न त्वया न वन्धुभिः
कार्यम् । अलमेभिर्ममाग्रतोऽलीकशपथैः । इत्याक्षिप्य तं
तथा प्रसाद्यमानोऽपि न तस्थौ विदेहपुरीं प्रविवेश । ४६ ।

जनकश्चाधर्षपूर्वकमेवैनं गृहं प्रवेशयामास । स तत्रैव च
तस्थौ । वासुदेवोऽपि दारकामाजगाम । यावच्च जनकराजगृहे

तर्जमा ।

के कृष्ण ! तुमको धिक्कार है, तुम ऐसे दुनियाके लोभी
हो ! हमने तुमको भाइ समझकर क्षमा किया ; अगर
कोई दूसरा होता, कभी मेरे हाथसे न बाचता ।
यही सिधा रास्ता है, जिधर चाये चले जाओ । हमको
दरकासे प्रयोजन नहीं, और न तुम्हारे ऐसे भाइकी
जरूरत है, और न भाइबन्धुकी दरकार है । तुम
वेफयदा क्यं हमारे पाश भुठ कसम खाते हो ? बल-
देवने इस प्रकारसे कृष्णको तिरस्कार करके रास्ता
लिया । कृष्णने बज्जत् तरह विनय किया, परन्तु जरा-
सभी न टहरकर विदेह नगरको चले । ४६ ।

विदेह नगरका राजा जनक बलरामके पायोंको धोकर
अपने मकानपर ले गया, और वह वही रहे, और कृष्ण
दरकामे लौट आवे । बलराम जिस समय जनकके मकानपर

TRANSLATION.

“O fie! Krishna,” exclaimed he, “Your cupidity has struck me dumb. I forgive you in this matter, as you are my brother, but had it been any body else, by Heaven, he would never have raised his head more. The path lies before you, go wherever you like. As for me, I have no further need of Dwáráká, no further need of such a brother as you, no further need of friends and relatives. A truce to your false protestations.” After having thus vented his rage, Baladeva left the scene, notwithstanding the reiterated attempts of Krishna to dissuade him; and went to Videha.

47. The king of that place lavished costly presents upon him and conducted him to his palace. Balaráma became domiciled there. Krishna returned to Dwáráká. While Baladeva was staying under the roof

অহুবাদ ।

কৃষ্ণ তোমাকে ধিক্! তুমি এমন অর্থলোভী! আমি তোমাকে ভ্রাতা বলিয়াই এ বিষয়ে ক্ষমা করিলাম, অন্য কেহ হইলে কখনই তাহাকে ক্ষমা করিতাম না। এই সোজা পথ রহিয়াছে, তোমার যথায় ইচ্ছা চলিয়া যাও, আমার আর দ্বারকায় প্রয়োজন নাই! তোমার মত ভ্রাতায় প্রয়োজন নাই! বন্ধুবান্ধবেও প্রয়োজন নাই! তুমি আর অকারণ কেন আমার নিকট অলীক শপথ করিতেছ? বলদেব এই প্রকারে শ্রীকৃষ্ণকে তিরস্কার করিয়া প্রস্থান করিলেন। কৃষ্ণ বহুবিধ অনুনয় করিলেও বলদেব ক্ষণকাল তথায় অবস্থান না করিয়া বিদেহনগরীতে গমন করিলেন। ৪৬।

বিদেহ রাজ জনক অর্ঘ্য প্রদান করিয়া বলদেবকে নিজালয়ে লইয়া গেলেন, তিনি সেই খানেই থাকিলেন। এদিকে কৃষ্ণও দ্বারকানগরীতে প্রত্যাগমন করিলেন। বলরাম যৎকালে জনকের আলয়ে

मूलम् ।

वलभद्रोऽवतस्थे तावत् धार्तराष्ट्रो दुर्योधनस्तत्सकाशाद्-
गदाशिक्षामशिक्षत । ४७ ।

वर्षत्रयान्ते च बभूवृग्रसेनप्रभृतिभिर्यावदैर्न तद्रत्नं कृष्णो-
नापहृतमिति कृतावगतिभिर्विदेहपुरीं गत्वा वलदेवः
संप्रत्याय्य दारकामानीतः । ४८ ।

अक्रूरोऽपि उत्तममणिसमुद्भूतसुवर्णध्यानपरः ततो
यज्ञानीजे । ४९ ।

सवनगतौ हि क्षत्रियवैश्यौ निघ्नन् ब्रह्महा भवतीत्यतो
दीक्षाकवचं प्रविष्ट एव तस्थौ द्विषष्टि वर्षाणि । ५० ।

तर्जमा ।

थे, उस समय धृतराष्ट्रका लेड़का दुर्योधन गदायुद्ध
वहाँ शिखता था । ४७ ।

तिन बरस गुजरे बाद बभ्रु और उग्रसेन आदि यादव-
लोग विदेहपुरीमे जाकर बलरामसे यह बात बोले, के
कृष्णने वह मणि चोरीकर न लिया । इस तरहका विश्वास
देलाकर वलदेवको फेर दरकामे ले आए । ४८ ।

अक्रूर उस महामणिके सोणे पयदा ऊयेसे बड़त्
तरहके यागयज्ञसे समय काटने लगे । ४९ ।

यज्ञव्रती होनेसे क्षत्रि और वैश्यभी अगर मारा जाय,
तो उसके मारनेकी हत्या ब्रह्महत्याके पापके समान है ।
मालूम होता है, के अक्रूर इस उपायसे अपनी जान बाचा-
नेकेवास्ते बासठ बरसतक दीक्षारूप कवचसे अपना बदन
रूपाय राखा था । ५० ।

TRANSLATION.

of king Janaka, Duryodhana, son of Dhritarāshtra, learnt from him the principles of mace-warfare.

48. After three years had elapsed, Babhru, Ugrasena and other Jādavas, visited the palace of the king of Videha and creating in Baladeva the belief that Krishna had not appropriated *Syamantaka*, prevailed upon him to return to Dwārakā.

49. Furnished with immense gold through *Syamantaka*, Akṛūra spent his time in celebrating various *jāgnas*.*

50. A man who slays a Kshetriya or a Vais'ya engaged in a *jajna*, is guilty of killing a Brāhmin.† It was perhaps this which shielded him for no less than sixty-two years from any hostile manifestations on the part of Krishna.

অনুবাদ।

অবস্থিতি করেন, সেই সময়েই ধৃতরাষ্ট্রাভিজ দুৰ্য্যোধন তাঁহার নিকট গদাযুদ্ধ শিক্ষা করেন। ৪৭।

তিন বৎসর অতীত হইলে বক্র ও উগ্রসেনাদি যাদবগণ বিদেহপুরীতে গমন করত কৃষ্ণ সেই স্যামন্তক মণি অপহরণ করেন নাই, এইরূপ বিশ্বাস জন্মাইয়া দিয়া বলদেবকে পুনরায় দ্বারকায় আনয়ন করিলেন। ৪৮।

অক্রুরও সেই মহামণিপ্রসূত স্তবর্ণরাশিদ্বারা বিবিধ বজ্রানুষ্ঠান করত কালযাপন করিতে লাগিলেন। ৪৯।

যজ্ঞে ব্রতী ক্ষত্রিয় এবং বৈশ্যের প্রাণ বধ করিলে ব্রহ্মহত্যার পাপগ্রস্ত হইতে হয়; বোধ হয় অক্রুর এই উপায়ে আত্মরক্ষার নিমিত্তই দ্বিষষ্টি বৎসর কাল অনবরত দীক্ষারূপ কবচদ্বারা আবৃত থাকিতেন। ৫০।

* A general name for certain ceremonies presided over by priests, in which oblations are presented and sometimes sacrifices made.

† According to MANU the slaying of a Brāhmin is one of the five capital sins, *mahāpātakas*, (vide the Institutes by SIR W. JONES.)

मूलम् ।

एवं तन्मणिरत्नप्रभावात् तच्च उपसर्गदुर्भिक्षमरकादिकं
नाभूत् । ५१ ।

अथाक्रूरपक्षीयैर्भोजैः शत्रुघ्ने सात्वतस्य प्रपौत्रे व्यापा-
दिते भोजैः सहाक्रूरो द्वारकामपहाय अपक्रान्तः । ५२ ।

तदपक्रान्तिदिनादारभ्य तच्चोपसर्गव्यालानाट्टष्टिभरका-
द्युपद्रवा वभूवुः । अथ यादववलभद्रोऽग्रसेनसमवेतोऽमन्त्रयत्
भगवानुरगारिकेतनः कियदिदमेकदैव प्रचुरोपद्रवागमन-
मेतदालोच्यताम् । ५३ ।

तर्जमा ।

उसी समय उस मणिके प्रभावसे द्वारकानगरीमें कोई
उपद्रव, दुर्भिक्ष, मरिका भय न था । ५१ ।

इस प्रकारसे कुछ दिन व्यतीत होने पर अक्रूरके दोस्त
भोजगण नामेने सात्वतके परपोते शत्रुघ्नको मार डाला ।
इस भयसे अक्रूर भोजगणके साथ द्वरका छोड़कर भाग
गया । ५२ ।

जिस दिन अक्रूर भागा, उसी दिनसे द्वरकामें नाना-
प्रकारका उपद्रव, सांपका भय, अनाट्टष्टि और महामारी
होने लगी । उसके बाद श्रीकृष्ण, बलराम, अग्रसेन
और यादवलोग वगयरह एककट्टे होकर सला करने लगे ।
के किस कारण यह सब दैवी विपत्त होने लगी, इसका
निश्चय करना अवश्य है । ५३ ।

TRANSLATION.

51. During all this time, through the influence of this gem, Dwáráká enjoyed perfect freedom from wars, rebellions, famines, pestilences, &c.

52. Afterwards, the bhojas of Akrúra slew Sa-trughna, the grandson of Sátvata. Alarmed at this Akrúra fled from Dwáráká with them.

53. His departure was the signal for the prevalence of snake-bites, droughts, pestilences and other calamities. Krishna, Baladeva, Ugrasena and others met together and seriously addressed themselves to the ascertaining of the causes of the miseries which the people were groaning under.

অলুবাদ।

তৎকালে সেই মণির প্রভাবে দ্বারকানগরীতে কোন উপদ্রব, ছুর্ভিক্ষ ও মরকাদির ভয় ছিল না। ৫১।

এইরূপে কিছু দিন গতে অক্রুরের পক্ষ ভোজগণ সাত্ত্বতের প্রপৌত্র শত্রুঘ্নকে বিনাশ করে। তাহাতে অক্রুর ভীত হইয়া ভোজগণের সহিত দ্বারকা পরিত্যাগপূর্বক পলায়ন করিলেন। ৫২।

যে দিবস অক্রুর পলায়ন করেন, সেই দিবস হইতেই দ্বারকাতে নানা উপসর্গ, সর্পাদিভীতি, অনার্য্শ্টি ও মরকাদির উপদ্রব হইতে লাগিল। তাহার পর শ্রীকৃষ্ণ, বলদেব ও উগ্রসেন প্রভৃতি যাদবগণ একত্র সমবেত হইয়া মন্ত্রণা করিতে আরম্ভ করিলেন। কি কারণে অকস্মাৎ একেবারে এই সমস্ত দৈববিড়ম্বনা উপস্থিত হইতে লাগিল, তাহা নিরূপণ করা অবশ্য কর্তব্য। ৫৩।

मूलम् ।

इत्युक्ते अन्धकनामा यदुद्वुः प्राह अस्याक्रूरस्य पिता
श्वफल्को नाम यच्च यचामूत् तच्च तच्च दुर्भिक्षमरकानादृष्ट्या-
दिकं च नाभूत् । ५४ ।

काशिराजस्य विषयेऽत्यन्तानादृष्ट्यां श्वफल्कोऽनीयत ।
ततस्तत्क्षणादेव देवो ववर्ष । काशिराजस्य पत्न्याश्च गर्भं
कन्या पूर्वमासीत् । ५५ ।

सापि पूर्णेऽपि प्रसूतिकाले नैव निश्चक्राम । एवञ्च तस्य
गर्भस्य द्वादश वर्षाणि निष्क्रामतो ययुः । काशिराजस्तु ता-
मात्मजां गर्भस्थामाह पुत्रि ! कस्मान्न जायसे निष्क्रम्यताम् आस्यं

तर्जमा ।

सबने जब यह बात कही, तब अन्धक नामे एक बूढ़ा
अदमी यदुबंशीयोंनेसे बोला, देख, हमने देखा है, के
अक्रूरका बाप श्वफल्क जिस जिस जगह रहा, वहां कभी
दुर्भिक्ष, मरी, और अनादृष्टि वगयरहका भय नहिं होता
था । ५४ ।

एक समय काशिराजके राजमे अत्यन्त अनादृष्टि
होनेसे श्वफल्कको उस जगह ले गये । श्वफल्कके राजमे
जातेही देवराज इन्द्रने वर्षण प्रारम्भ कर दिया । उस
समय काशिराजकी स्त्रीके गर्भमे एक कन्या थी । ५५ ।

लेड़का पयदा होनेके समयके व्यतीत हो जानेके बादभी
लेड़की पयदा न ऊई । इस प्रकारसे बारह वर्ष व्यतीत
ऊए । तबभी कन्या पयदा न ऊई । एक रोज काशिराज
गर्भस्थ कन्यासे बोले, हे पुत्रि ! तুম किसवास्ते गर्भसे
बाहर नहिं होती, बाहर आओ, हम तुम्हारे सुख

TRANSLATION.

54. An old Jádava, Andhaka by name, said, "I have remarked that wherever Saphalka, the father of Akrúra, resides, the natural calamities cannot approach.

55. "Once the provinces of Kásiráj were suffering terribly from drought; but no sooner Saphalka entered the kingdom than the Thunderer* began to send down heavy showers. A daughter was then residing in the womb of the royal spouse.

56. She was not delivered of her burden even when the proper time had gone by. Twelve weary years passed in this manner. Once the king addressed his embryonic daughter thus : "O daughter, why are you yet delaying to come out? Do, I beseech you, come out. How my soul longs to see your dear face !

অনুবাদ।

সকলে এই কথা বলিলে অন্ধকনামক এক জন বহুব্রহ্ম কহিলেন, দেখ, আমি দেখিতেছি অক্রুরের পিতা শ্বফল্ক যে যে স্থানে অবস্থিতি করেন, সেই সেই স্থানে কখনই দুর্ভিক্ষ, মরক ও অনারুষ্টি প্রভৃতি উপদ্রব সংঘটিত হয় না। ৫৪।

এক সময়ে কাশিরাজের রাজ্যমধ্যে অত্যন্ত অনারুষ্টি উপস্থিত হওয়াতে শ্বফল্ককে তথায় লইয়া যায়। শ্বফল্ক রাজ্যমধ্যে প্রবিষ্ট হইবামাত্র দেবরাজ ইন্দ্র প্রচুর বর্ষণ আরম্ভ করিলেন। তৎকালে কাশিরাজের পত্নীর গর্ভে এক কন্যা অবস্থান করিতেছিল। ৫৫।

প্রসব সময় উত্তীর্ণ হইলেও সেই কন্যা গর্ভ হইতে নিঃসৃত হইল না। এইরূপে দ্বাদশ বর্ষ গত হইল, তথাপি কন্যা ভূমিষ্ঠ হইল না। একদা কাশিরাজ সেই গর্ভস্থ কন্যাকে সন্োধন করিয়া কহিলেন, পুত্রি! তুমি কি নিমিত্ত ভূমিষ্ঠ হইতেছ না? গর্ভ হইতে নির্গত হও, আমি তোমার মুখচন্দ্র

* Indra, the supreme god in the Vedic hierarchy, the Hindu Zeus.

मूलम् ।

ते द्रष्टुमिच्छामि । स्वकाश्च मातरं किमिति चिरं कुशयसि
इत्युक्ता सा गर्भस्थैव व्याजहार तात ! यद्येकैकां गां दिने दिने
ब्राह्मणेभ्यः प्रयच्छसि तदाहमन्यैस्त्रिभिर्वर्षैरस्माद्गर्भात्
तावदवश्यं निष्क्रमिष्यामीति । एतच्च तद्वचनमाकर्ण्य राजा
ब्राह्मणाय दिने दिने गां प्रादात् । सापि तावता कालेन
जाता । ततस्तस्याः पिता गान्दिनीति नाम चकार । ताञ्च
गान्दिनीं कन्यां श्वफल्कायोपकारिणे गृहागतायार्घ्यभूतां
प्रादात् । सा च गान्दिनी प्रतिदिनं यावज्जीवं ब्राह्मणाय
गां दत्तवती । तस्यामयमक्रूरः श्वफल्कात् जज्ञे । तस्यैवं
गुणमिथुनादुत्पत्तिः । ५६ ।

तरजमा ।

देखनेको बड्डत् व्याकुल हैं, और एतने दिन किसवास्ते अपनी
माको गर्भभार धारण करनेका कुश देती हो । काशि-
राजका इस प्रकारका बचन सुनकर कन्या गर्भमेसे बोली,
पिता ! आप अगर आजसे हर रोज एक एक ब्राह्मणको
एक एक गौ दान करें, तो उसके तिन बरस बाद मैं गर्भसे
बाहर आउंगी । काशिराजने गर्भस्थित कन्याके कहनेके
अनुसार प्रतिदिन ब्राह्मणको एक एक गौ दान करने लगे ।
इस प्रकार तिन बरस व्यतीत होनेसे कन्या उत्पन्न हुई ।
दिन दिन गौ दान करनेसे कन्या उत्पन्न हुईथी,
इस कारण उसका नाम गान्दिनी रक्खा गया । जिस समय
श्वफल्कके आनेसे अनावृष्टि दूर हुई, उस समय उसको
गान्दिनी कन्या दान किया । वह गान्दिनीभी प्रतिदिन
ब्राह्मणको एक एक गौ दान देती थी । श्वफल्कके बीजसे
गान्दिनीके गर्भमे अक्रूरका जन्म है । ऐसे गुणसम्पन्न
स्त्रीपुरुषसे अक्रूर जन्मे हैं । ५६ ।

TRANSLATION.

Why are you, again, inflicting so much hardship upon your mother?" "If you, dear father," replied the daughter, "henceforth daily offer a cow to a Bráhmín, I shall be born only after three years." Kásiráj complied with this. After three years had thus passed, the daughter saw the light. Having regard to the unique circumstances that preceded her birth, her father called her Gándini.* By way of rewarding Saphalka, the king bestowed Gándini on him. She also daily bestowed a cow on a Bráhmín. This lady bore her husband Akrúra. Sprung from such parents, Akrúra should naturally partake of their wonderful virtues.

অনুবাদ ।

দর্শনের জন্য অতি উৎসুক হইয়াছি । এবং এত দিন ধরিয়া স্বজননীকে কি কারণে এই গর্ভভার-বহন-ক্লেশ দিতেছ ? কাশিরাজ এইপ্রকার বাক্য বলিলে সেই কন্যা গর্ভ হইতে বলিল, পিতঃ! আপনি যদি অদ্যাবধি প্রতিদিন ব্রাহ্মণদিগকে এক একটা গো দান করেন, তাহা হইলে আর তিন বৎসর পরেই আমি ভূমিষ্ঠ হইব । কাশিরাজ গর্ভস্থ কন্যার কথানুসারে প্রতিদিন ব্রাহ্মণদিগকে এক একটা গো দান করিতে লাগিলেন । এইরূপে তিন বৎসর অতিক্রান্ত হইলে কন্যা ভূমিষ্ঠ হইল । দিন দিন গো দান করাতে কন্যা প্রসূত হইয়াছিল বলিয়া কন্যার নাম গান্ধিনী রাখিলেন । যৎকালে শ্বফল্কের আগমনে রাজ্যমধ্যে অনারুণ্ঠি নিবারিত হয়, সেই সময় তাঁকে গান্ধিনী কন্যা সম্প্রদান করেন । সেই গান্ধিনীও প্রতি দিন ব্রাহ্মণদিগকে এক এক গো দান করিতেন । শ্বফল্কের ঔরসে এবং সেই গান্ধিনীর গর্ভে অক্রুরের জন্ম হয় । এই প্রকার গুণসম্পন্ন দম্পতী হইতে অক্রুরের জন্ম । ৫৬ ।

* The word, through the particle *না*, alludes to the singular circumstance of the offering of kine.

मूलम् ।

तत् कथमस्मिन्नपक्रान्तेऽत्र मरकदुर्भिच्चाद्युपद्रवा न भवि-
ष्यन्ति । तदयमानोयतामिति अलमचातिगुणवत्यपराधान्वे-
षणेन इति । ५७ ।

यदुद्वृष्टस्यान्धकस्य एतद्वचनमाकर्ण्य केशवोग्रसेन-
वलभद्रपुरोगमैर्यदुभिः कृतापराधतितिक्षाभवमभयं दत्त्वा
शुफलुक्किः स्वपुरमानीतः । तत्र चागत एव तत्स्थस्यमन्तक-
मण्येः अनुभावादनादृष्टिमरकदुर्भिच्चव्यालाद्युपद्रवः शशाम ।
कृष्णश्च चिन्तयामास स्वल्पमेतत् कारणं यदयं गान्दिन्यां
शुफलुकेनाक्रूरो जनितः सुमहांश्चायमनादृष्टिदुर्भिच्चमरका-
द्युपशमनकारी प्रभावः । ५८ ।

तर्जमा ।

जब के ऐसे अक्रूर दरकाके छोड़कर गये, तब क्यं
उस जगह मरी, और दुर्भिच्च नहीं होगा । हमारी सलाहमे
अक्रूरको फेर इस जगह लाना मनासिफ है । अगर अक्रूरने
महा अपराधभी किया है, परन्तु जिसका ऐसा अधिक
गुण है, उसका अपराध पकड़ना उचित नहीं । ५७ ।

कृष्ण, उग्रसेन और बलदेव आदि यादवगण अन्धककी
यह बात सुनकर शुफलुक्-पुत्र अक्रूरका पहिला अपराध
क्षमा करके अभय देकर फेर दरकामे लाए । अक्रूरके
नगरमे प्रवेश करते ही उस स्थमन्तक मणिके प्रभावसे अना-
दृष्टि, मरी, दुर्भिच्च और सांपका भय सब निवारण हो
गया । श्रीकृष्ण अक्रूरकी यह बड़ाई देखकर आश्चर्य
होकर चिन्ता करने लगे, के अक्रूर गान्दिनीके गर्भमे
शुफलुक्के बीजसे पयदा ऊए हैं, यह बड़त् थोड़ा कारण
है, बलके अनादृष्टि, दुर्भिच्च और मरीका दूर होना बड़त्
भारी है । ५८ ।

TRANSLATION.

57. "What wonder, then, that natural calamities should befall the land on which he has turned his back? My voice is for bringing him back. Although I grant that he has committed wrong, yet what may not be forgiven to such as he?"

58. Agreeably to this sage advice, Kes'ava, Ugrasena, Baladeva and other Jádavas, brought the son of Saphalka over to Dwáraká, condoning his past transgressions. Anon the drought, plague, famine, snake-bites, &c. ceased to rage by virtue of *Syamantaka*, which was with him. The sudden change led Krishna to reflect :—"Akrúra's having sprung from the loins of Saphalka and the womb of Gándini," thought he, "is no sufficient reason. To a certainty, this extraordinary phenomenon must owe its origin to a far more potent cause.

অনুবাদ।

যখন সেই অক্রুর এই দ্বারকা পরিত্যাগ করিয়া গিয়াছেন, তখন কেনই বা এখানে মরক দুর্ভিক্ষাদি না হইবে? আমার বিবেচনায় অক্রুরকে পুনরায় এখানে আনয়ন করা কর্তব্য। যদি চ অক্রুর মহা অপরাধ করিয়াছেন বটে, কিন্তু যাহার এত অধিক গুণ, তাহার অপরাধ ধর্তব্যই নহে। ৫৭।

কেশব, উগ্রসেন, বলদেব প্রভৃতি যাদবগণ যত্নবদ্ধ অন্ধকের এই যুক্তিযুক্ত বাক্য শ্রবণ করিয়া স্বকল্কসূত অক্রুরের পূর্বকৃত অপরাধ ক্ষমা করিয়া অভয় দিয়া পুনরায় তাঁহাকে দ্বারকায় আনয়ন করিলেন। অক্রুর নগরে প্রবেশ করিবামাত্র তাঁহার নিকটস্থিত স্তম্ভকপ্রভাবে অনার্যষ্টি, মরক, দুর্ভিক্ষ ও সর্পাদির উপদ্রব প্রশমিত হইয়া গেল। শ্রীকৃষ্ণ অক্রুরের এই অসাধারণ ক্ষমতা দর্শনে বিস্মিত হইয়া চিন্তা করিতে লাগিলেন। অক্রুর গান্ধিনীর গর্ভে এবং স্বকল্কের গুহ্রসে জন্মিয়াছেন, ইহা অতি সামান্য কারণ, কিন্তু এই অনার্যষ্টি, দুর্ভিক্ষ ও মরকাদি নিরাকরণপ্রভাব অত্যন্ত গুরুতর। ৫৮।

मूलम् ।

तन्नूपनमस्य सकाशे स महामणिः स्यमन्तकाख्यस्तिष्ठति ।
तस्य ह्येवंविधाः प्रभावाः श्रूयन्ते । अयमपि यज्ञादनन्तरं
अन्यत् क्रत्वन्तरं तस्मात् यज्ञान्तरं यजतीति । अन्नोपा-
दानञ्चास्य । असंशयमचासौ वरमणिस्तिष्ठतीति कृताध्यव-
सायोऽन्यत् प्रयोजनमुद्दिश्य सकलयादवसमाजमात्मगेहे
एवाचीकरत् । तत्र चोपविष्टेषु खिलेषु यादवेषु पूर्वप्रयोजन-
मुपन्यस्य पथ्यवसिते च तस्मिन् प्रसङ्गागतपरिहासकथा-
मक्रूरेण सह कृत्वा जनार्दनस्तमक्रूरमाह । ५६ ।

तर्जमा ।

हमको निश्चय मालुम होता है, के अक्रूरके पास वह
स्यमन्तक महारत्न है । हमने शुना है, उसके प्रभावसे
यह सब उपद्रव शान्त होता है । अक्रूर एक यज्ञके बाद
दूसरा यज्ञ, तिसरा यज्ञ, इसीतरह हमेशा करता रहता है ।
इसकी दौलतभी ऐसी नहीं है, जिसके द्वारा एतने यज्ञ हो
सकें । हमसे यही निश्चय मालुम होता है, वह स्यमन्तक
मणि इसीके पास है । श्रीकृष्णने मनही मनमें यह निश्चय
करके एकदिन अपने मकानपर एक काम ठहराकर सब
यादवगणको एकत्र किया ; और उस कामके आखिर हो
जानेके बाद श्रीकृष्ण अक्रूरके साथ तरह तरहकी दिल
लागि करके बोले । ५६ ।

TRANSLATION.

59. "It is odds he has got the magical *Syaman-taka* with him. I have heard people attribute wonderful properties to the gem, whereby natural calamities can be removed. What, again, enabled Akrúra to celebrate *jajnas** without number, if he were not furnished with heaps of gold by *Syaman-taka*?" Having come to this conclusion, Krishna brought together the whole body of the Jádavas on some occasion. The avowed purpose of the meeting having been accomplished, Krishna began to talk with Akrúra in a light vein. The conversation having been brought to the intended pass, the former said :—

অনুবাদ।

আমার নিশ্চয় বোধ হইতেছে অকুরের নিকট সেই স্যামন্তক মহারত্ন আছে, আমি শুনিয়াছি তাহারই প্রভাবে এই সকল উপদ্রব প্রশমিত হয়। অকুর এক যজ্ঞের পর অপর যজ্ঞ, তাহার পর অন্য যজ্ঞ, এইরূপে অনবরতই যজ্ঞানুষ্ঠান করে, ইহার বিভব ত এত অধিক নহে, যাহা দ্বারা এতাদিক যজ্ঞ সম্পন্ন হয়। ইহা দ্বারাও নিশ্চয় বোধ হইতেছে যে, সেই স্যামন্তক ইহারই নিকট আছে। শ্রীকৃষ্ণ মনে মনে এইরূপ নিশ্চয় করিয়া কোন অন্য একটা উপলক্ষে নিজালয়ে সমুদায় যাদবকে সমবেত করিলেন। যাদবগণ উপবিষ্ট হইলে যে উপলক্ষে তাহাদিগকে আহ্বান করা হইয়াছিল, তাহা শেষ হইলে শ্রীকৃষ্ণ প্রসঙ্গক্রমে অকুরের সহিত নানাপ্রকার পরিহাস করিয়া তাঁহাকে বলিলেন। ৫৯।

* *Vide anté.*

मूलम् ।

दानपते ! जानीम एव वयं यथा शतधन्वना अखिल-
जगत्सारभूतं स्यमन्तकरत्नं भवतः सकाशे समर्पितं । तदेत-
द्राष्ट्रोपकारकं भवतः सकाशे तिष्ठतीति तिष्ठतु सर्व्व एव वयं
तत्प्रभावफलभुजः किन्तुष वलभद्रोऽस्मानाशङ्कितवान् ।
तदस्मात्प्रीतये दर्शय इत्यभिहितः सरत्नः सोऽचिन्तयत् ।
किमचानुष्ठेयम् । अन्यथा चेत् ब्रवीम्यहं तत्केवलाम्बर-
तिरोधानमन्विष्यन्तो रत्नमेते द्रक्ष्यन्तीति अतोऽन्वेषणं न
क्षेममिति संचिन्ता तमखिलजगत्कारणभूतं नारायणमाहा-
क्रूरः भगवन् ! समैतत् स्यमन्तकमणिरत्नं शतधनुषा
समर्पितम् । ६० ।

तर्जमा ।

हे दानपते ! शतधन्वाने जो आपके पास सब जगत् का
सार स्यमन्तक मणि रक्खा था, सो हम जानते हैं, वह
मणिरत्न राजका बज्जत् उपकारी है, अगर वह आपके
पास है, रहे, हम सबही उसका फलभोग करते हैं, मगर
वलदेव हमारेही पर हमेशा सन्देह करते हैं । इसीवास्ते
हमारे सन्तोषके लिये वह मणि एकबार देखला दो ।
श्रीकृष्णकी यह बात श्रुनकर अक्रूर मनही मनमे चिन्ता
करने लगे, के मणि तो हमारे पासही है, इस समय केया
कहे । अगर झूठ कहे, तो यह पता लगाकर हमारे कापड़ोंमे-
से नेकाल लगे, और सब देखेंगे । यह अगर तलास
करें, तो हमारा आच्छा न होगा । अक्रूरने यह सब बात
बिचार कर सकल जगत्के कारणस्वरूप नारायणसे बोले,
भगवन् ! शतधन्वाने हमको स्यमन्तक मणि दि थी । ६० ।

TRANSLATION.

60. “O Lord of Dánavas,* that Satadhanvá has kept with you the incomparable *Syamantaka* is well-known to us. That gem is a blessing to the land ; and we don't grudge you the possession of it: enough that it is with one of us. But Baladeva suspects me of having appropriated it—in order to disabuse him of this false notion, please show it me once before this assembly.” In this dilemma, Akrúra thought, “The gem is with me : now, what shall I say ? If I deny, they will search my body, and will surely find it out. Nor will this be a happy circumstance for me. O Lord,” he then said to the Great Cause of this Universe, “Sata-dhanvá did lodge the jewel with me.

অনুবাদ।

দানপতে! শতধন্বা যে, আপনার নিকট সেই সমস্ত জগতের সারভূত স্যামন্তক মণি রাখিয়াছিলেন, তাহা আমরা জানি। সেই মণিরত্ত্ব রাজ্যের অশেষ উপকারী, তাহা আপনার নিকট আছে, থাকুক, আমরা সকলেই ত তাহার ফলভোগী, বলদেব কিন্তু আমার প্রতিই সর্বদা সন্দেহ করেন, অতএব আমার সন্তোষের জন্য সেই মণিটী একবার দেখান। শ্রীকৃষ্ণের এইরূপ বাক্য শ্রবণ করিয়া অক্রুর মনে মনে চিন্তা করিতে লাগিলেন, মণি ত আমার নিকটেই রহিয়াছে, এক্ষণে কি বলি ? যদি মিথ্যা বলি, তাহা হইলে ইহারা অনুসন্ধান করিবে, বস্তুমধ্য হইতে বাহির হইয়া পড়িবে, সকলেই দেখিতে পাইবে। ইহারা যদি অন্বেষণ করে, সেটা আমার পক্ষে মঙ্গলজনক হইবে না। অক্রুর এই সকল বিষয় পর্যালোচনা করিয়া সকল জগতের কারণ স্বরূপ নারায়ণকে বলিলেন। ভগবন্! শতধন্বা আমার নিকট এই স্যামন্তক মণি সমর্পণ করিয়াছিলেন। ৬০।

* Hindu ‘Titans who warred on’ the Suras (gods.)

मूलम् ।

अपगते च तस्मिन् अद्य शब्दः परश्वो वा भगवान् मां
याचिष्यतीति कृतमतिरतिकृच्छ्रैतावन्तं कालमधारयम्
अस्य च धारणक्लेशेनाहमशेषोपभोगेषुसङ्ग्रिमानसो न वेद्मि
सुसुखकलामपि । ६१ ।

एतावन्मात्रमशेषराष्ट्रोपकारि धारयितुं न शक्नोतीति
मां भगवान् मंस्यत इत्यात्मना न चोदितम् । ६२ ।

तदिदं स्थमन्तकरत्नं गृह्यताम् इच्छया यस्याभिमतं
तस्य समर्थताम् । ततः सोऽधरवस्त्रनिगोपितातिलघु कणक-
समुद्भवं प्रकटीकृतवान् । ६३ ।

तर्जमा ।

शतधन्वाके मरने बाद आज, या काल, या परशों
जरूर आप हमसे यह मणि माङ्गते, यह विचार करके
मैंने बड़त् कष्टसे एतने दिन रक्षा किया । इसके रखनेसे
हमको बड़ा क्लेश हुआ है । मैं सब उपभोगसे वञ्चित होकर
सब सुख छोड़ दिया । ६१ ।

पाँके आप मनमे कहेंगे के अक्रूर अयोग्य है, के समु-
दाय राजका अशेष मङ्गल करनेवाली मणिको रख न
सका । इस भयसे एतने दिनतक मैंने आपके बिना मांगे
दिया नहीं । ६२ ।

इस समय आप यह स्थमन्तक मणि मुत्मे लेकर जिसको
मनासिफ हो, उसको दिजौए । अक्रूरने कृष्णके यह बात
कहकर अपने कापड़ेसे एक छोटीसी सोनेकी डिविया
बाहर नेकाली । ६३ ।

TRANSLATION.

61. "I have kept it in my possession so long, in the hope of bestowing it on you after the death of Satadhanvá. Alas! sir, it has been a thorn in my side.

62. "I did not give it to you so long, lest you should think me incapable of bearing about a gem of such mighty virtues.

63. "Now accept it, sir, and bestow it on whomsoever you please." Having delivered himself thus, Akrúra took out a small golden box from his dress.

অনুবাদ।

শতধন্যার মৃত্যুর পর আজ হউক, কাল হউক, বা পরশই হউক, অবশ্যই আপনি এক দিন আমার নিকট চাহিবেন, এই ভাবিয়া আমি অতি কষ্টে এতকাল ইহা রক্ষা করিয়াছিলাম, ইহার ধারণে আমার এত ক্লেশ হইয়াছে যে, আমি সমুদায় উপভোগে বঞ্চিত হইয়া কাল-যাপন করিতেছি, স্বথের লেশমাত্রও অনুভব করিতে পারি নাই। ৬১।

পাছে আপনি মনে করেন, অক্রুর এমনই অক্ষম যে, সমুদায় রাজ্যের অশেষ উপকারক মণিরত্নও ধারণ করিতে পারিল না, এই ভয়ে এতদিন আমি স্বয়ং উপযাচক হইয়া আপনাকে ইহা সমর্পণ করি নাই। ৬২।

এক্ষণে সেই স্তম্ভক রত্ন গ্রহণ করিয়া ষাঁহাকে ভীমত হয়, তাঁহাকেই সমর্পণ করুন। অক্রুর কৃষ্ণকে এই কথা বলিয়া নিজ পরিধেয় বস্ত্রমধ্য হইতে একটা ক্ষুদ্র স্বর্ণ কোটা বাহির করিলেন। ৬৩।

मूलम् ।

ततश्च निष्क्राम्य स्यमन्तकमणिं तच्च यदुसमाजे सुमोच ।
मुक्तमात्रे च तेनातिकान्तप्रा तदखिलमास्थानमुद्गोतितम् । ६४ ।

अथाह्राक्रूरः स एष मणिर्यः शतधन्वनास्माकं समर्पितः
यस्यायं स एनं गृह्णात्विति । तन्मणिरत्नमालोक्य सर्व-
यादवानां साधु साध्विति विस्मितमनसां वाचोऽभूवन्त ।
तमालोक्य ममायमच्युतेनैव सामान्यः समन्वीप्सितः इति
वलभद्रः ससृहोऽभवत् । ६५ ।

तर्जमा ।

उसके बाद अक्रूरने उस सोनेकी डिवियासे वह स्यम-
न्तक मणि नेकाल कर उपस्थित यादवगणको देखलाया ।
बाहर नेकलतेही उसके दमक चमकसे तामाम सभामण्डल
प्रकाशमान हो गया । ६४ ।

बाद उसके अक्रूर बोले, के शतधन्वाने हमारे पास
जो मणि रक्खी थी, वह मणि यही है । यह जिसकी
चिज हो, वह लेवे । यादवगण उस मणिके दर्शन करतेही
बहुत आश्चर्यसे चारों तरफसे बाहवाका शब्द उच्चारण
करने लगे, वलदेव देखकर उस मणिकेवास्ते बहुत आसक्त-
चित्त होकर मनही मनमे कहने लगे, के कृष्णने पहिले ही
कहा है, के यह मणिरत्न हम दोनो आदमीकी होगी । ६५ ।

TRANSLATION.

64. And laid *Syamantaka* before the assembled Jádavas. The gem sent a gleam far into the bosom of the apartment.

65. "Listen, princes," said Akrúra, "this is the gem which Satadhanvá lodged with me. Let him who is its rightful owner claim it." The Jádavas were struck with surprise at the sight, and were lavish in their praises. Baladeva secretly pined for possessing it, and thought within himself, "Krishna promised formerly that this gem should be our common property."

অনুবাদ ।

পরে অক্রুর সেই কোটা হইতে শ্রমন্তক বাহির করিয়া উপস্থিত যাদবগণকে প্রদর্শন করিলেন । বাহির করিবামাত্র তাহার প্রভায় সমুদায় সভামণ্ডপ আলোকিত হইয়া উঠিল । ৬৪ ।

অনন্তর অক্রুর কহিলেন, শতধন্বা আমার নিকট যে মণি রাখিয়াছিলেন, সেই মণি এই ; ইহা যাঁহার বস্তু, তিনি গ্রহণ করুন । যাদবগণ সেই মণি দর্শনমাত্র অত্যন্ত বিস্ময়ের সহিত চতুর্দিক হইতে সাধুবাদ প্রদান করিতে লাগিলেন । বলদেব দেখিয়া তাহার প্রতি অত্যন্ত আসক্তচিত্ত হইয়া মনে মনে কহিতে লাগিলেন, শ্রীকৃষ্ণ পূর্বে অঙ্গীকার করিয়াছেন যে, এই মণিরই আমাদিগের উভয়ের সম্পত্তি হইবে । ৬৫ ।

मूलम् ।

ममैवेदं पितृधनमित्यतीव च सत्यभामापि स्पृहया-
ञ्चकार । बलसत्याननावलोकनात् कृष्णोऽप्यात्मानं चक्रा-
न्तरावस्थितमिव मेने । ६६ ।

सकलयादवसमच्चञ्चाक्रूरमाह एतद्धि मणिरत्नमात्म-
शोधनायैषां यदूनां दर्शितम् । एतच्च मम बलभद्रस्य च
सामान्यं पितृधनञ्चैतत् सत्यभामाया नान्यस्य । ६७ ।

एतच्च सर्वकालं शुचिना ब्रह्मचर्य्यगुणवता ध्रियमाण-
मशेषराष्ट्रस्योपकारकम् अशुचिना ध्रियमाणमाधारमेव
हन्ति । ६८ ।

तर्जमा ।

सत्यभामा मनमे कहने लगी, के यह हमारे बापकी
चिज है, यह हमकोही मिलना चाहिये । कृष्ण बलदेव
और सत्यभामाके मुखका भाव देखकर भकुण्की तरफ
हो गये । ६६ ।

बाद उसके श्रीकृष्ण समुदाय यादवगणके सामने बोले,
के देख, मैंने केवल अपने कलङ्कके दूर करणेकेवास्ते सबको
यह मणिरत्न देखलाया । पहिले मैंने कबुल किया था,
के यह मणिरत्न बलदेवकी और हमारे सामेकी चिज
होगी, लेकिन यह सत्यभामाके बापके धन है, इस कारण
सत्यभामाहीकी मिलना उचित है, दुसरेको लोभ करणा
मनासिफ नहिं । ६७ ।

यह मणि पवित्र और ब्रह्मचर्य्ये व्रती होकर धारण
करणसे राजका मङ्गल करणेवाला है, लेकिन अपवित्र
अदमीके धारण करणेसे उसका नाश करणेवाला है । ६८ ।

TRANSLATION.

66. Satyabhámá thought that since *Syaman-taka* was the property of her father, it should now be hers. Seeing the countenances of Baladeva and Satyabhámá, Krishna became embarrassed.

67. Then addressing Akrúra, he said, "You must know, Sir, that I have shown this gem, only to remove the stain which had attached itself to my reputation. Formerly I promised that it should be the joint property of Baladeva and myself. But, it is *Satyabhámá's* paternal possession, and now ought to be hers. None else should covet it.

68. "When a man who is clean and who is engaged in *Brahmacharjya*,* wears it, it conduces to his good; but it is destructive to an unclean person.

অনুবাদ ।

সত্যভামা মনে করিতে লাগিলেন ইহা যখন আমার পিতৃ-সম্পত্তি, তখন আমারই হওয়া উচিত। কৃষ্ণ বলদেব ও সত্যভামার মুখভঙ্গি দর্শনে আপনাকে চক্রান্তপতিত ব্যক্তির ন্যায় বিবেচনা করিতে লাগিলেন। ৬৬।

পরে শ্রীকৃষ্ণ সমুদায় যাদবের সমক্ষে অক্রুরকে সম্বোধন করিয়া বলিলেন, দেখুন, আমি কেবল নিজ কলঙ্কাপনোদনের জন্যই এই মণিরত্ন সকলকে দেখাইলাম। পূর্বে আমি স্বীকার করিয়াছিলাম যে, এই মণিরত্ন বলদেব ও আমার সাধারণ সম্পত্তি হইবে, কিন্তু ইহা সত্যভামার পিতৃধন, অতএব সত্যভামারই হওয়া উচিত; অন্যের ইহাতে লোভ করা বিধেয় নয়। ৬৭।

এই মণি পবিত্র ও ব্রহ্মচর্য্যব্রতী হইয়া ধারণ করিলেই রাজ্যের মঙ্গল-জনক হয়, কিন্তু অপবিত্র ব্যক্তিকর্তৃক ধৃত হইলেই তাহার মৃত্যুর কারণ হইবে। ৬৮।

*The condition of a young Brahmin or student in the first period of his life, involving much rigorous prayer and fasting. *Vide The Commentaries.*

मूलम् ।

अतः अहं अस्य षोडशस्त्रीवहस्रपरिग्रहात् असमर्थो
धारणे । ६६ ।

कथञ्चित् सत्यभामा स्वीकरोतु । आर्येण वलभद्रेणापि
मदिरापानाद्यशेषोपभोगपरित्यागः कथं कार्यः । तदयं
यदुलोकोऽयं वलभद्रोऽहं सत्या च त्वां दानपते प्रार्थयामः
एतद्भवानेव धारयितुं समर्थः । त्वत्स्थञ्चास्य राष्ट्रस्योपकारकं
तद्भवानशेषराष्ट्रोपकारनिमित्तमेतत् पूर्ववत् धारयतु ।
त्वयान्यथा न वक्तव्यमित्युक्ते दानपतिः तथेत्युक्त्वा जग्राह ।

तर्जमा ।

इस हालतमें किस तरहसे उसके धारण करनेके मैं योग्य
ऊँ । कैसेवास्ते के मेरी षोल हजार स्त्री हैं । ६६ ।

सत्यभामाभी इसको किस तरहसे धारण करेगी । वह
केया इस मणिकेवास्ते ब्रह्मचर्यव्रत धारण करेगी । और
वलदेवभी इस मणि धारण करनेकेवास्ते सुरापान आदि
सब भोगको त्याग करनेको समर्थ होगे ? हे दाता अक्रूर !
और किसीको देनेकी मैं तजविज नहीं करता । यही
यादवगण, वलदेव, सत्यभामा और मैं सबलोग कहते हैं, के
आप सवराजके मङ्गलकेवास्ते यह स्थमन्तक मणि धारण करें ।
यह आपके पास रहनेसे राजका मङ्गल होगा ।
इस कारण आप धारण करें । इसके सेवाय और दूसरी
बात खेयाल न करें । श्रीकृष्णकी यह बात शून-
कर अक्रूर बोले वज्रत् आच्छा । हमारेही पास
रहे, यह कहेकर वह मणि आप उल्लाने ले लिया ।

TRANSLATION.

69. “How then can I wear it, considering that I have no less than sixteen thousand queens?

70. “How again can Satyabhámá use it? Shall she engage in *Brahmachariya* for the sake of the jewel? Shall the respected Baladeva renounce the convival cup and other pleasures in order that he could grace his person with *Syamantaka*? O Lord of Dánavas, no use of my endeavours. Here are these Jádavas, here is Baladeva, here is Satyabhámá, and here am I. We all beseech you, do you wear the gem for the good of this kingdom. “Pray, do not disregard this advice.” “Be it so”

অনুবাদ।

এরূপ অবস্থায় আমি কিরূপে ইহা ধারণ করিতে সক্ষম হই? যেহেতু আমার ষোড়শসহস্র মহিষী। ৬৯।

সত্যভামাই বা কি প্রকারে ইহা ধারণ করিবেন? তিনি কি মণির অনুরোধে ব্রহ্মচর্য্য-ব্রতাবলম্বন করিবেন? এবং আর্য্য বলদেব কি এই মণি ধারণের উদ্দেশে স্ত্রাপানাদি সমস্ত উপভোগ পরিত্যাগ করিতে সমর্থ হইবেন? দানপতে! অপর চেষ্টায় প্রয়োজন করে না, এবং যাদবগণ, এই বলদেব, এই সত্যভামা এবং আমি, আমরা সকলেই আপনাকে অনুরোধ করিতেছি, সমস্ত রাজ্যের কল্যাণের জন্য এই মণিরই আপনি ধারণ করুন। ইহা আপনার নিকট থাকিলেই রাজ্যের মঙ্গলকর হইবে। অতএব আপনিই ধারণ করুন, ইহার অশ্রুতা করিবেন না। শ্রীকৃষ্ণ এই কথা বলিলে অক্রুর তথাস্ত বলিয়া সেই মণিরই গ্রহণ করিলেন।

मूलम् ।

तन्महामणिरत्नं ततः प्रभृति चाक्रूरः प्रकटेनैवातीव
तेजसा जाज्वल्यमानेनात्मकण्टासक्तेनादित्य इवांशुमाली
चचार । ७० ।

इत्येतां भगवतो मिथ्याभिश्चिच्छालनां यः स्मरति न
तस्य कदाचिदस्यापि मिथ्याभिश्चिर्भवति अव्याहतेन्द्रिय-
स्याखिलपापमोक्षमवाप्नोति । ७१ ।

इति स्यमन्तकोपाख्यानम् ।

तर्जमा ।

उसीदिनसे अक्रूर वह महारत्न मणि अपने गलेमे पहनकर
अत्यन्त तेजःपुञ्ज कलेवर दुसरे सूर्यके समान फिरने
लगे । ७० ।

जो अदमी भगवान् श्रीकृष्णका यह भुट कलङ्क दूर
होनेकी कथा सुनेगा, अथवा मनमे लावेगा, कभी थोड़ाभी
कलङ्क उसको न छुये गा, और उसकी सब इन्द्रियभी ठिक
रहेगी, और शेषमे वह अदमी सब पापसे मुक्त होकर
वैकुण्ठ वास करे गा । ७१ ।

स्यमन्तकका वधान आखेर ।

TRANSLATION.

said Akrúra, who continued to wear Syamantaka, and ranged Dwáaraká like a second sun."

71. When a man remembers the false accusation of Krishna mentioned above, he can bear with equanimity lesser false charges against him, and is finally absolved from all sin.

End of the History of Syamantaka.

অত্ৰবাদ ।

সেই অবধি অক্ৰূর সেই মহারত্ন নিজকণ্ঠে ধারণ করিয়া অত্যন্ত তেজঃপুঞ্জকলেবর দ্বিতীয় সূৰ্য্যের ন্যায় বিচরণ করিতে লাগিলেন । ৭০ ।

যে ব্যক্তি ভগবান শ্রীকৃষ্ণের এই মিথ্যা কলঙ্কানোদন-বৃত্তান্ত স্মরণ করে, কখনই তাহাকে সামান্য মিথ্যাপবাদ স্পর্শও করিতে সমর্থ হয় না, তাহার ইন্দ্রিয় সমুদায় অবিকৃত থাকে এবং পরিশেষে সে ব্যক্তি সমুদায় পাপ হইতে নিষ্কৃতি লাভ করে । ৭১ ।

ইতি শ্রমন্তকোপাখ্যান ।

नवरत्नानि ।

मूलम् ।

वज्रमाणिक्यवैदूर्यं मुक्तागोमेदविद्रुमं ।

मरकतं पुष्परगञ्च नीलञ्चेति यथाक्रमं ॥

तर्जमा ।

हीरा, माणिक, लशुनिया, मोति, गोमेदक, मुक्ता, पान्ना, पोखराज,
और नीलम् वा नीला यही नौ प्रकारका रत्नके नवरत्न कहते हैं ।

TRANSLATION.

The Diamond, Ruby, Catseye, Pearl, Zircon,
Coral, Emerald, Topaz and Sapphire are called the
nine precious gems.

अनुवाद ।

हीरक, माणिक्य, वैदूर्य अर्थात् लशुनिया, मुक्ता, गोमेद,
विद्रुम अर्थात् प्रवाल, मरकत अर्थात् पान्ना, पुष्परगञ्च अर्थात्
पुखराज एवं इन्द्रनील अर्थात् नीलम् এই নয় प्रकार রত্ন
নবরত্নमध्ये পরিগণিত । ৭২ ।

GENERAL REMARKS.

THE taste for gems and precious stones can be traced to the most remote ages, and though it is now a hopeless task to point out the country where they were first discovered, or the nations by whom they were first worn, there are many circumstances which materially help us in concluding that India was their birth-place. For every luxury and comfort that man enjoys, for everything rare and beautiful in nature, for every delight that charms his senses and gratifies his vanity, for perfection in plants, flowers, perfumes, animals, birds, insects, music,* gems, pearls, &c., we are indebted to the East.

Mention is made of gems and jewels in the earliest writings of the Hindus. The Vedas speak of a place illuminated by rubies and diamonds which gave out a light as refulgent as that of the planets. Precious stones play a prominent part in the mythologies of the Hindus; in their traditions, poems and legends. In the two great epics of Hindustan, the *Rámáyana* and the *Mahábhárata*, frequent

* The country which affords us the most ancient memorials of a perfect language, of an advanced civilization, of a philosophy where all directions of human thought find their expression, of a poesy immensely rich in every style, and of a musical art corresponding with the lively sensibility of the people,—India appears to have given birth to bow-instruments, and to have made them known to other parts of Asia, and afterwards to Europe.—F. J. FETIS.

There is nothing in the West which has not come from the East.—F. J. FETIS.

mention is made of stones and pearls with which the kings and the people of the period used to decorate their persons. Amongst the other ancient nations of the East, the Persians had a great taste for gems. The Phœnicians are known to have brought from the East precious stones and jewels to Egypt and Greece. The Egyptians are noted to have been very fond of them. The belles of ancient Egypt used to adorn their brows with diadems of Pearls, and their throats with necklaces of four rows of precious stones. The fingers of the men were loaded with rings. Five or six centuries before Christ, the Grecian kings and rulers of the neighbouring countries used ornamental and signet rings made with cut stones. Onomacritus, a priest and founder of Hellenic mysteries, is said to have treated of precious stones and their supernatural powers (500 B. C.). Herodotus mentions, (besides the Emerald in Polycrates' ring,) signet rings such as that of Darius, and also speaks of the so-called Emerald column in the temple of Hercules in Tyre, which emitted a splendid light at night. Plato makes mention of the Sard, Jasper and Emerald. Aristotle had a better knowledge of stones than those authors that preceded him. His scholar, Theophrastus, has left a work on the subject. Alexander the Great had his breast-plate set with stones, and his mantle embroidered with gold and gems. When the Romans conquered Egypt and Greece, they took away, as the spoils of their

successful invasions, all the luxuries of the subjugated countries, and thus imbibed, among others, a taste for gems and stones. Cæsar and Cleopatra are said to have met in a hall of tortoise-shell, studded with Emeralds and Topaz. Caligula adorned his horse with a collar of Pearls; the shoes of Heliogabalus were studded with gems, and the statues of the gods had eyes of precious stones,—a custom borrowed evidently from the East. Even now, the horses of the Oriental Princes are brought out, on festive processions, studded all over with Pearls and other gems. In the time of the Ptolemies, jewels were used in profusion for ornamenting arms, drinking cups, and even the altars of the gods, and were also set in the frames in which the sacred pictures were put. Constantine is said to have entered Rome in a chariot of gold, adorned with dazzling gems, and in his time the Royal Crown was first set about with precious stones. This custom still prevails throughout the civilized world. Pliny and Strabo make prominent mention of gems and jewels in their works. The Bible gives descriptions of various kinds of stones known to the Hebrews. The twelve stones which were in the breast-plate of the High Priest were—the Sard, the Topaz, the Carbuncle (or Ruby), the Emerald, the Sapphire, the Diamond, the Ligure, the Agate, the Amethyst, the Beryl, the Onyx and the Jasper. The twelve Apostles were also represented by gems, called the Apostle stones :—

- 1.—The hard and solid *Jasper*, representing the rock of the Church, was the emblem of *Peter*.
- 2.—The bright-blue *Sapphire* was emblematic of the heavenly faith of *Andrew*.
- 3.—The *Emerald*, of the pure and gentle *John*.
- 4.—The white *Chalcedony*, of the loving *James*.
- 5.—The friendly *Sardonyx*, of *Philip*.
- 6.—The red *Cornelian*, of the martyr, *Bartholomew*.
- 7.—The *Chrysolite*, pure as sunlight, of *Mathias*.
- 8.—The indefinite *Beryl*, of the doubting *Thomas*.
- 9.—The *Topaz*, of the delicate *James the younger*.
- 10.—The *Chrysoprase*, of the serene and trustful *Thaddeus*.
- 11.—The *Amethyst*, of *Mathew the Apostle*.
- 12.—The pink *Hyacinth* of the sweet-tempered *Simeon*, of Cana.

Sidorus, the Bishop of Seville, is said to have written a work on stones (630 A.C.) The number of properties attributed to precious stones at this time was wonderful; they were said to have the power of conferring health, wealth, beauty, honor, good fortune, and influence. Men and women used to carry them about their persons and called them amulets. These were also thought to have some connection with the stars and seasons. A particular stone was supposed to be sacred to each month. The following are what were known as the Zodiac stones:—

January	...	Jacinth (Hyacinth), or Garnet.
February	...	Amethyst.
March	...	Bloodstone, or Jasper.
April	...	Sapphire.
May	...	Agate.
June	...	Emerald.
July	...	Onyx.
August	...	Cornelian.
September	...	Chrysolite.
October	...	Aquamarine, or Beryl.
November	...	Topaz.
December	...	Ruby.

Supernatural influences have been attributed to particular stones, which are still believed in by the superstitious. The Ruby is known to be a sovereign remedy for pestilence and poison; it also drives away evil spirits and bad dreams. The Jacinth, if worn on the finger, procures sleep, and brings riches, honor, and wisdom. The Amethyst dispels drunkenness and sharpens the wit. The Balas Ruby restrains passion and fiery wrath, and is a preservative from lightning. The Emerald discovers false witnesses by suffering alteration when it comes in contact with such persons; the Sapphire procures royal favor, and frees men from enchantment. The Chrysolite was said to cool boiling water, and soften wrath, and if placed in contact with poison, it lost its brilliancy until removed. Opinions, of course, differ as to these attributes, according to the fancy of the writers.

The superstitions attached to these stones were not confined to the ancients only. The Empress Eugenie of France, it is said, would not wear a precious Opal, because it was known to have brought ill-luck to the wearer. But our Most Gracious Majesty the Queen Victoria, Empress of India, having no superstition on the point, has presented each of her daughters, on their marriage, with a parure of Opals and Diamonds.

It has now become a fashion to have finger-rings set with certain stones, so arranged that the initials of their names would give a desired name. The following alphabetical list of precious and half-precious stones will be of great use in forming the names :—

<i>Transparent.</i>			<i>Opaque.</i>		
A	...	Amethyst ...	...	Agate.	
B	..	Beryl ...	..	Basalt.	
C	...	Chrysoberyl..	...	Cacholong.	
D	..	Diamond ...	...	Diaspore.	
E	...	Emerald ...	..	Egyptian pebble.	
F	...	Felspar ..	..	Fire-stone.	
G	...	Garnet ...	...	Granite.	
H	...	Hyacinth ...	...	Heliotrope.	
I	...	Idocrase ...	...	.. ..
J	...	... ..	...	Jasper.	
K	..	Kyanite ...	..	Krokidolite.	
L	...	Lynx-Sapphire	..	Lapis-Lazuli.	
M	...	Milk-Opal ...	..	Malachite.	
N	..	Natrolite ...	...	Nephrite.	
O	...	Opal ...	..	Onyx.	

	<i>Transparent.</i>	<i>Opaque.</i>
P	... Pyrope ...	... Porphyry.
Q	... Quartz ..	... Quartz Agate.
R	... Ruby ...	.. Rose Quartz.
S	... Sapphire ...	.. Sardonyx.
T	.. Topaz ..	... Turquoise.
U	.. Uranite ...	... Ultra-marine.
V	... Visuvianite	... Verd-antique.
W	... Water-Sapphire	... Wood-Opal.
X	... Xanthite ...	... Xylotile.
Y	... ..	... ..
Z	... Zircon ...	... Zurlite.

Thus, the name "Charles" may be represented by Chrysoberyl, Hyacinth, Amethyst, Ruby, Lapis-Lazuli, Emerald and Sapphire. The Prince of Wales, on his marriage with the Princess Alexandra, gave her a ring which represented his own name "Bertie." It was set with stones in the following order—Beryl, Emerald, Ruby, Turquoise, Jacinth and Emerald.

The following account of precious stones, as supposed to be found on reptiles and animals, is taken from "All the Year Round" of the 1st June, 1878:—

"Among the Arabians, serpents were supposed to possess precious stones of inestimable virtue. This belief was current through many ages. Mathew Paris relates the story of a miserly Venetian, named Vitalis, who was rescued from a terrible death—having fallen into a pit in which were a lion and a serpent—by a wood-cutter, to whom he

promised half his property for this deliverance. The lion and the serpent, who take advantage of the ladder by which Vitalis is brought to the surface, also testify their gratitude to the wood-cutter, by crouching at his feet. While the poor man is having his humble repast in his little hut, the lion enters with a dead goat as a present. The serpent also enters, bringing in his mouth a precious stone, which he lays in the country-man's plate. He next goes to Venice, and finds Vitalis in his palace, feasting with his neighbours in joy for his deliverance. On being reminded of his promise, the rich man denies having seen the wood-cutter, and orders his servants to cast him into prison; but before this could be effected, the rustic escapes and tells his story to the judges of the city. At first they are incredulous; but on showing the jewel, and proving further the truth, by conducting them to the dens of the lion and the serpent, where the animals again fawn on their benefactor, Vitalis is compelled to perform his promise. This story, adds Mathew Paris, was told by King Richard, to expose the conduct of ungrateful men.

“In Timberlake's discourse of the Travels of two English Pilgrims to Jerusalem, Gaza, &c., (1611), we find an account of a great jewel which was taken from a serpent's head, and used in conjuring. In Alphonso's Clericalis Disciplina, a serpent is mentioned with eyes of real Jacinth. In the romantic history of Alexander, he is said to have

found serpents in the Vale of Jordan with collars of huge Emeralds growing on their backs. Milton gives his serpent eyes of Carbuncle. A marvellous stone was said to be found in the serpent's brain, but in order to secure its lustre and potent influences, it was to be extracted from the living animal.

"The Draconius, described by Albertus Magnus as of a black-color and pyramidical form, was also taken out of the heads of dragons, while they lay panting. To the snake-stone a popular superstition is still attached in the East. In the narrative of a voyage in Her Majesty's ship *Samarang*, Captain Sir Edward Belcher says:—"At my last interview with the Sultan of Guning Taboor, he conveyed into my hand—suddenly closing it with great mystery—what they term here as the snake-stone. This is a polished globe of Quartz, about the size of a musket-ball, which he described as of infinite value, an heir-loom, and reported to have been extorted from the head of an enchanted snake." Allusions to serpent-stone are frequent in the early writers. We read in the *Gesta Romanorum* that the Emperor Theodosius the Blind ordained that the cause of any injured person should be heard on his ringing a bell, which was placed in a public part of his palace. A serpent had a nest near the spot where the bell-rope hung. In the absence of the serpent, a toad took possession of her nest; the serpent, twisting itself round

the rope, rang the bell for justice, and at the Emperor's special command the toad was killed. A few days afterwards, as the Emperor was reposing on his couch, the serpent entered the chamber, bearing a precious stone in its mouth, and, crawling up to the Emperor's face, laid it on his eyes, and glided out of the apartment; the monarch was immediately restored to sight.

“*Apropos* of the burglarious toad, the philosophers taught that though ugly and venomous, “it wears yet a precious jewel in its head.” Lupton, in his *Book of Notable Things*, instructs his reader how to procure it; “you shall know whether the tode-stone be the ryghte or perfect stone, or not. Hold the stone before a tode, so that he may see it, and if it be a ryghte and true stone, the tode will leap towarde it, and make as though he would snatch it. He envieth so much that none should have that stone.” If swallowed, it was a certain antidote against poison; and it was usual to take it as a precautionary pill—rather a hard one—before eating.

“In the *Philosophical Transactions*, vol. vi., p. 21, we find that the toad-stone was supposed, in the Highlands, to prevent the burning of houses and the sinking of boats, and if the Commander in the field had one about him, he would either be sure to win the day, or all his men would die on the spot!

“The bezoar was a stone procured from the cervicebra, a wild animal of Arabia, and was supposed to have been formed of the poison of serpents which had bitten the creature, combined with the counteracting matter with which Nature had furnished it. There was a belief in the Middle Ages that the bezoar was a potent charm against the plague and poison.

* * * * *

“The wonderful effects of stones found in various animals are too numerous to mention. The brain of a tortoise contained one that had the effect of a fire-annihilator in extinguishing flames; moreover, whoever did at a proper time—having first washed his mouth—carry it under his tongue, felt a divine inspiration to foretell future events. Birds were particularly distinguished for the possession of talismanic stones. The hyæna was very properly hunted; not, however, for its ferocious propensities, but for a precious stone in one of its eyes, full of mystic virtues. One of the most curious superstitions, and one which has been a favorite theme with writers of all ages, is connected with the Carbuncle, or Ruby. Ælian has a singular story on this subject, how a certain widow, Herculia, had tended a young stork which had broken its leg, and how the grateful bird, returning from its annual migration, dropped into her lap a precious stone, which on her awaking

at night, lighted up her chamber like a blazing torch.

“The fabulous animal called the carbunculo, said to have been seen in some parts of Peru, is represented to be about the size of a fox,* with long black hair, and is only visible at night, when it slinks slowly through the thickets. If followed, it is said to open a flap, or valve, in the forehead, from which an extraordinary and brilliant light issues. The natives believe that the light proceeds from a precious stone, and that any person who may venture to grasp at it rashly is blinded : then the flap is let down, and the animal disappears in the darkness.”

The following lines from the journal of Sir Jerome Horsay, who was employed as a special messenger between Ivan the Terrible of Russia and Queen Elizabeth, sufficiently prove the superstitions that existed with respect to precious stones at that period (1584).

“The old emperor was carried every day in his chair to the treasury. One day he beckoned me to follow. I stood venturously and heard him call for some precious stones and jewels. He told the princes and nobles present before and about him the virtue of such and such, which I observed, and do pray I may a little digress to declare for my

* A variety of the fox known as the *oolka-mookhee* (Sans. *Dwipta-jeeva*) exists in Bengal, from the mouth of which a bluish light is known to issue. This is called by the ignorant natives, the “will-o’-the-wisp.”

memory's sake : ' the loadstone, you all know, hath great and hidden virtue, without which the seas that encompass the world are not navigable, nor the bounds nor circles of the earth cannot be known. Mahomet, the Persian's Prophet, his tomb of steel hangs on their Rapetta at Dorbent most miraculously.' He caused the waiters to bring a chair of needles touched by this loadstone, and hanged all one by the other. ' This fair coral and this fair turcas, you see. Take it in your hand. Of his nature and orient colors put them on my hand and arm. I am poisoned with disease. You see they show their virtue by the change of their pure colour into pale—declares my death. Reach out my staff royal, an unicorn's horn, garnished with very fair diamonds, rubies, sapphires, emeralds, and other precious stones that are rich in value—cost seventy thousand marks sterling of David Gower from the fowlkers of Ausborghe. Seek out for some spiders.' He caused his physician, Johannes Lloff, to scrape a circle thereof on the table, put within it one spider, and so one other that died, and some other alive, then run apace from it. ' It is too late, it will not preserve me. Behold these precious stones, the diamond is the orient's richest and most precious of all others. I never affected it. It restrains fury and luxury, gives abstinence and chastity. The least parcel of it in powder will poison a horse, given in drink, much more a man.' Points at the ruby, ' ah, this

is most comfortable to the heart, brain, vigour, and memory of man, clarifies congealed and corrupt blood.' Then at the emerald: 'The nature of the rainbow, this precious stone is an enemy to uncleanness. The sapphire I greatly delight in; it preserves and increaseth courage, joys the heart, pleasing to all the vital senses, precious and very sovereign for the eyes, cheers the sight, takes away blood-shot, and strengthens the muscles and sinews thereof.' Then takes the onyx in hand. 'All these are God's wonderful gifts, secrets in nature and yet reveals them to man's use and contemplation as friends to grace and virtue, and enemies to vice. I faint, carry me away till another time.' "

The following lines about the supernatural properties attributed to precious stones are also taken from "All the Year Round" of the same date:—

"Innumerable were the effects produced by certain precious stones; among others the Heliotrope had special virtues. It was called by necromancers the "Babylonian gem," and if rubbed over into the juice of the herb of its own name, it rendered the wearer invisible. In the Middle Ages, the Heliotrope which contained many red spots, were highly valued from a belief that the blood of Christ was diffused through the stone. The Moonstone was, as its name implies, venerated from its supposed lunar attractions. It is one of the prettiest, though most common of precious stones in Ceylon. Pliny describes it as containing an image of the moon,

“which, if the story be true,” he observes, “daily waxes, or wanes, according to the state of that luminary.” Chalcedony hung about the neck, dispersed sadness, and if a person carried one perforated with the hairs of an ass run through it, he would overcome all disasters. Crystal dispelled witch-craft. The Chrysophrasus gladdened the heart, the Chrysolite expelled phantoms, and what was more servicable rid people of their follies. The Onyx, in the Middle Ages, was believed to prevent ugly dreams by night, and law-suits by day. The Jasper was a charmer of scorpions and spiders, and was worn as a talisman by the Roman athlete. Burton, in the *Anatomy of Melancholy*, tells us that, “if hung about the neck, or taken in drink, it much resisteth sorrow and recreates the heart.” The same qualities were attributed to the Hyacinth and Topaz. The Crystal has been the most popular of all oracular stones; a favorite stone was the Beryl, “which,” says Aubrey in his *Miscellanies*, “is a kind of Crystal that has a weak tincture of red; in this magicians see visions.” The custom was to consecrate, or “charge” them, as the modern term is, for which purpose set forms were used, which are described in *Reginald Scotts’ Discovery of Witch-crafts*. The famous Crystal of that prince of quackery, Dr. Dee, is preserved in the Ashmolean Museum at Oxford.

“The properties of the Ruby were endless; bruised in water it was a panacea for all com-

plaints ; it had the peculiarity, wherever worn, of discovering its presence by its lustre, which would shine through the thickest clothes. Powdered Agate was an infallible remedy for "all the ills that life is heir to," Pliny quotes the Magii, as teaching in Persia that storms could be averted by burning Agates. The Amethyst would prove a boon to modern tipplers, if, as the ancients asserted, it prevented intoxication. The Sapphire and the Emerald strengthened the sight, a property said to have been also possessed by the Turquoise ; but it could confer a still more wonderful gift on its wearer ; "whoever," says Van Helmont, "wears a Turquoise, so that it, or its gold setting, touches the skin, may fall from any height and the stone attracts to itself the whole force of the blow, so that it cracks and the person is safe." The Romans regarded the Diamond with superstitious reverence and Pliny tells us that it baffles poison, keeps off insanity, and dispels vain fears."

According to ancient authorities, all composite substances consist of the four elements—fire, air, earth and water : the difference between gems and common pebbles being caused by the predominance of water in the former, and of earth in the latter. The water condensed and congealed by the dryness of the earthy particles was supposed to give to precious stones their brilliance and transparency. Aristotle asserted that the first cause of stones was *viscous mud*, a sap that shrinks and is congealed by

cold, in which water predominates over earth : to these he adds *stony fragments* and *particles* of stone, and another special *sap*, which he calls *lapidific sap*. Theophrastus taught that "stones were made of pure, equal and compact substance, after its perlocation, the which substance, being in certain places become petrified by flowing, or in some other manner." Avenna only says mud or foul, stagnant water composes stones. Falopius thinks stones to be the produce of a very pure juice. Cardan says that "they are engendered between the rocks by means of a sap, which is distilled through their concavity even as the babe in the maternal blood." This last assertion gave rise to a new theory, the object of which was to establish that the engendering of precious stones was not to be attributed to the same causes as that of inert nature, but that it proceeded from causes absolutely similar to those of animated living being. Boëtius de Boot, a physician of the 17th century, attributes the formation of the stones to the almost direct intervention of the Deity.

The precious stones and pearls are mostly obtained from Ceylon, India, Brazil, Australia, California, Siberia and South Africa.

In the widest interpretation of the term, a gem or a precious stone is nothing but a mineral—hard, of a beautiful color, or absolutely colorless ; usually transparent, of great rarity and value. Minerals possessed of these properties have been generally divided into two classes—(1) jewels or gems, perfectly pure ; (2) half-pure precious stones, colored or tinted. The first class includes in its province those rare minerals which are distinguished by colors at once bright and dazzling, soft and tender ; also by transparency, high lustre, great density and capability of polish. The so-called precious stones which have these characteristics, but in a much less degree, come under the category of the 2nd class.

अथ वज्रं ।

मूलम् ।

महाप्रभावं विवर्धयिस्माद्वज्रमुदाहृतं ।

वज्रपूर्वा परीक्षेयं ततोऽस्माभिः प्रकीर्तयते ॥ ७३ ॥

हैममातङ्गसौराष्ट्राः पौण्ड्रकालिङ्गकोशलाः ।

वेङ्गातटीयसौवीरौ वज्रस्याष्टविधाकराः ॥ ७४ ॥

हीरेके वयान ।

तर्जमा ।

देवताओंने समस्त रत्नोंमें हीरेको अष्ट कहा है, तदनुसार पहिले हीरेका विषय लिखा जाता है । ७३ ।

हैम (हिमालय प्रदेश), मातङ्ग (दक्षिणात्यके अन्तर्गत ऋष्यमुख पर्वतके निकट पम्पा नदीके किनारेका देश), सौराष्ट्र (सुराट), पौण्ड्र (रङ्गपुर, दिनाजपुर, राजसाही, वीरभूम, सुरसिदावाद, नवहीप, वर्द्धमान, और मेदिनीपुर वगयरह प्रदेश), कलिङ्ग (द्राविड और उडिष्याके मध्यवर्ती प्रदेश), कोशल (अयोध्या), महाराष्ट्र देशके गोदावरी नदीकी उपनदी वेङ्गा अथवा वेण्णगङ्गाके तीर, सौवीर (शतद्रु अर्थात् शतलज और सिन्धु नदके मध्यदेश), इङ्गि आठ जगहोंमें हीरेकी खान है । ७४ ।

THE DIAMOND.

TRANSLATION.

73. The Gods have considered the diamond as the best of gems. I shall accordingly describe it first.

74. The diamond is produced in the following eight places :—

Haima,* Mátanga,† Sauráshtra,‡ Paunda,§ Kalinga,|| Kosala,¶ Venwa,** or the shores of the Vena-Gangá, and Saubíra.††

হীরক ।

অনুবাদ ।

দেবতারা সমুদায় রত্নের মধ্যে হীরককেই সর্ব-রত্ন-শ্রেষ্ঠ বলিয়া কল্পনা করিয়াছেন, সুতরাং তদনুসারে প্রথমেই হীরকের বিষয় বলা যাইতেছে । ৭৩ ।

হৈম (হিমালয় প্রদেশ), মাতঙ্গ (দাক্ষিণাত্যের অন্তর্গত ঋষ্যমুখ পর্বতের নিকটস্থ পম্পা নদীর তীরবর্তী প্রদেশ), সৌরাষ্ট্র (সুরাট), পৌণ্ড (রঙ্গপুর, দিনাজপুর, রাজসাহী, বীরভূম, মুরসিদাবাদ, বর্ধমান ও মেদিনীপুর প্রভৃতি স্থান), কলিঙ্গ (দ্রাবিড় ও উড়িষ্যার মধ্যগত প্রদেশ), কোশল (অযোধ্যা), বেণা বা বেণ-গঙ্গার তীর (মহারাষ্ট্রের অন্তর্গত গোদাবরীর উপনদীর কূল), সৌবীর (পাশ্চাত্যে শতদ্রু ও সিন্ধু নদের মধ্যবর্তী প্রদেশ), এই আট স্থানে হীরক উৎপন্ন হয় । ৭৪ ।

* The country of the Himalayas.

† The lands adjacent to the shores of the river Pampá near the Irishyamukha mountains in the Deccan.

‡ Surat.

§ Rungpore, Dinagepore, Rajshahye, Beerbhoom, Moorshedabad, Burdwan, Midnapore, &c.

|| The provinces between Orissa and Drávira.

¶ The modern Ajodhyá.

** A tributary of the River Godávari in the Maharatta country.

†† The tract lying between the Satadru and the Indus.

मूलम् ।

आताम्रा हिमशैलजाः शशिनिभा वेङ्गातटीयाः शुभाः
सौवीरास्तु सिताखमेघसदृशास्ताम्राश्च सौराष्ट्रजाः ।
कालिङ्गाः कनकावदातरुचिराः पीतप्रभाः कौशलाः
श्यामाः पुण्ड्रभवा मतङ्गविषये नात्यन्तपीतप्रभाः ॥ ७५ ॥
पृथिव्यापौ वियत्तेजो मरुच्चैवेति पञ्चभिः ।
वज्रसुत्यद्यते ब्रह्मन् कथितं वज्रकोविदैः ॥ ७६ ॥

तर्जमा ।

हिमालय प्रदेश, अर्थात् हिमालय पर्वतके निकटके स्थानोंमें जो हीरा पयदा होता है; उसके रङ्गमें तांबापन भलक्ता है; वेणु गङ्गाके किनारे जो हीरा पयदा होता है; वह चन्द्रमाके समान उज्ज्वल चमक्ता है; सौवीर देशमें जो हीरा पयदा होता है, उसका रङ्ग खेत कमलके समान अथवा सादे बादलके समान होता है; सुराट प्रदेशमें जो हीरा पयदा होता है, उसका रङ्ग ताँबेके समान होता है; कलिङ्ग प्रदेशमें जो हीरा पयदा होता है, उसका रङ्ग सोनेके समान होता है; अयोध्यामें जो हीरा पयदा होता है; उसका रङ्ग पीला होता है; पौण्ड्र प्रदेशमें जो हीरा पयदा होता है, उसका रङ्ग श्यामवर्ण होता है; और मातङ्ग प्रदेशमें जो हीरा पयदा होता है, उसका रङ्ग हालका जरदवर्ण होता है । ७५ ।

वज्र-विद्याके कुशल पण्डित कहते हैं, के हीरेमें पृथ्वी, जल, आकाश, तेज और वायु यही पञ्च महाभूत सामान्य विशेष करके हैं । ७६ ।

TRANSLATION.

75. The diamonds of the Himalayas are slightly copper-colored, those found on the shores of the Venwa are lustrous like the moon, those of Saubíra resemble in hue the white lotus or the silvery cloud, those of Surat are copper-colored, those of Kalinga dart golden rays, those of Kosala are yellow, those of Paunda, sable, and those of Mátanga, yellowish.

76. According to persons versed in the knowledge of jewels, diamonds vary in the preponderance of one or other of the five primal elements—earth, water, the sky, energy and the air.

 অনুবাদ ।

হিমালয় পর্বতে ঈষৎ তাম্রবর্ণ, বেণুাতীরে চন্দ্রের ন্যায় শুক্লবর্ণ, সৌবীরে শ্বেতপদ্ম অথবা শুভ্র মেঘসদৃশ, সৌরাষ্ট্র প্রদেশে তাম্রবর্ণ, কলিঙ্গ প্রদেশে সূর্যবর্ণ, কোশলে পীতবর্ণ, পৌণ্ড-প্রদেশে শ্যামবর্ণ, মাতঙ্গ-প্রদেশে ঈষৎ পীতবর্ণ হীরক উৎপন্ন হয় । ৭৫ ।

বজ্র-পরীক্ষা-কুশল পণ্ডিতেরা কহেন, হীরকবিশেষে ক্ষিতি, অপ, আকাশ, তেজ ও বায়ু এই পঞ্চ মহাভূতের প্রাধান্য লক্ষিত হয় । ৭৬ ।

मूलम् ।

महाप्रभावं सदलं सुशोभं पार्थिवं विदुः ।
 स्निग्धं मृदु धनं स्वच्छमाप्यभाजः परं बुधाः ॥ ७७ ॥
 विमलं शुचि तीक्ष्णं वैयतं वज्रमुच्यते ।
 पद्मभूतात्मकं वज्रं तेजसं प्रायशो भवेत् ।
 लघु तीक्ष्णं सुरस्यं वायव्यं परिकल्प्यते ॥ ७८ ॥
 समस्तां पृथिवीं पाति पार्थिवस्य विधारणात् ।
 तप्तिलक्ष्मीर्यशः कीर्तिराप्यवज्रस्य धारणात् ॥ ७९ ॥

तर्जमा ।

जिस् हीरेमे पृथ्वीका अंश ज्यादा है, वह हीरा गांठुा होता है ; जिस्मे जलका अंश ज्यादा है, वह हीरा घन, समान, अर्थात् सोन, चमकदार और स्वच्छ होता है । ७७ ।

जिस्मे आकाशका अंश अधिक है, वह हीरा निर्मल, पवित्र और तीक्ष्ण होता है ; जिस्मे तेजका अंश अधिक है, वह हीरा रक्तवर्ण होता है ; और जिस्मे वायुका अंश ज्यादा है, वह हीरा हलका, तीक्ष्ण और सुरधरा होता है । ७८ ।

जिस् हीरेमे पृथ्वीका अंश अधिक है, उसको जो धारण करे, वह राजा है ; जिस् हीरेमे जलका अंश अधिक है, वह हीरा धारण करनेसे मनका तप्तिलक्ष्मी, यश और कीर्ति लाभ होए । ७९ ।

TRANSLATION.

77. The diamonds in which earthy matter forms the base are thick, while those in which water preponderates are dense, smooth, cool and transparent.

78. Diamonds mainly composed of the sky, are exceedingly flawless, clean, and sharp-ridged; those having for their base, energy, are almost always blood-red; and those preponderated by the air are exceedingly light, sharp-pointed and rough.

79. The wearing of earthy diamonds leads to universal dominion; and the watery kind brings contentment, riches, fame and renown.

অনুবাদ।

যে সকল হীরকে পার্থিবংশের আধিক্য থাকে, সেই সকল হীরক দলে পুরু; যাহাতে জলীয়াংশের প্রাধান্য থাকে, তাহা অতি ঘন, মসৃণ, স্নিগ্ধ এবং স্বচ্ছ। ৭৭।

আকাশাংশের প্রাধান্যে হীরক অতি নিম্নল, পবিত্র ও তীক্ষ্ণাণ হইয়া থাকে; তেজঃপ্রধান হীরক প্রায়ই রক্তবর্ণ হয় এবং যাহাতে বায়ুর প্রাধান্য থাকে, সেই হীরক অতি লঘু, তীক্ষ্ণাণ ও খরস্পর্শ হয়। ৭৮।

পার্থিবংশপ্রধান হীরকধারণে সমস্ত পৃথিবীর আধিপত্য লাভ হয়; জলীয় হীরকধারণে মানসিক তৃপ্তি, লক্ষ্মী, যশ ও কীর্তি লাভ হয়। ৭৯।

मूलम् ।

उत्साहप्रियदृष्टित्वं वायव्यस्य विधारणात् ।
 तथा सम्यक्तयः सर्वा वैयतस्य विधारणात् ।
 प्रतापः शौर्यमुत्साहसौजस्यस्य विधारणात् ॥ ८० ॥
 हिमकुन्देन्दुधवलं षट्कोणाष्टदलं तथा ।
 तीक्ष्णं वारिभवं वक्त्रं घनमङ्गाशकान्तिमत् ।
 अन्धकारे च दीप्येत तज्ज्ञेयं वक्त्रमुत्तमं ॥ ८१ ॥
 गुणाढ्यं तीक्ष्णधारं यत्सर्पदर्पनिवारणं ।
 तस्य धारणमात्रेण विषरोगः प्रशाम्यति ॥ ८२ ॥

तर्जमा ।

जिस् हीरेमे वायुका अंश अधिक है, वह हीरा धारण करनेसे उत्साहकी दृष्टि, और लोगोंमें प्रिय होए; जिस् हीरेमे आकाशका अंश अधिक है, उस हीरेको धारण करनेसे सम्यक्ति लाभ होए; जिस् हीरेमे तेजका अंश अधिक है, वह हीरा धारण करनेसे प्रताप, बीरत्व, और उत्साह दृष्टि होए । ८० ।

जो हीरा वरफ, कुन्दफल, सफेद बादल, और चन्द्रमाके समान शुक्लवर्ण होता है, और षट्कोण अथवा आष्टकोण-युक्त, तीक्ष्णधार, जलमे उत्पन्न होता है; और आंधरेमे प्रकाश पाता है; वह हीरा अति उत्तम है । ८१ ।

गुणयुक्त और तीक्ष्णधार हीरा धारण करनेसे सर्पका विष और अन्यान्य विषधर जन्तुका विष नष्ट होता है । ८२ ।

TRANSLATION.

80. The airy sort give heart and gracefulness ; and the skyey diamonds bring about the possession of all kinds of wealth. The use of energy-preponderated diamonds adds to puissance, heroism and hope.

81. Those diamonds that are white like hailstones, the Kunda flower,* white clouds or the moon, possessed of six or eight corners and sharp-ridged, that have originated from water, and that shine even in darkness, are the acme of excellency.

82. The wearing of a genuine and sharp diamond leads to instant cure from snake-bite, and proves efficacious in neutralizing the effects of other poisons.

অমৃতবাদ ।

বায়বীয়াংশপ্রধান হীরকধারণে উৎসাহ ও প্রিয়দর্শনত্ব জন্মে ; আকাশপ্রধান হীরকধারণে সর্ব প্রকার সম্পত্তি লাভ হয় । তৈজস হীরকধারণে প্রতাপ, শৌর্য্য, ও উৎসাহ বর্দ্ধিত হয় । ৮০ ।

যে বজ্র করকা, কুন্দপুষ্প, শুর মেঘ অথবা চন্দ্রসদৃশ ধবল বর্ণ ; মট্ বা অষ্টকোণবিশিষ্ট ; তীক্ষ্ণধার ; জলোৎপন্ন এবং অন্ধকারেও দীপ্তি পায়, সেই হীরকই উৎকৃষ্ট । ৮১ ।

গুণযুক্ত অথচ তীক্ষ্ণধার হীরক ধারণ করিবামাত্র সর্প-দষ্ট ব্যক্তি আরোগ্য লাভ করে, এবং তদ্বারা অপরাপর জন্তুর বিষও শমতা প্রাপ্ত হয় । ৮২ ।

* Jasaminum Multiflorum or Pubescens.

मूलम् ।

कोटिसूर्यप्रतीकाशं कोटिचन्द्रसुशीतलं ।
 अन्धकारहरं वज्रं विज्ञेयं महदुत्तमं ।
 तस्य धारणमात्रेण सर्वरोगः प्रशम्यति ॥ ८३ ॥
 तप्ते दुग्धे जले तैले घृते क्षिप्तोऽपि यः पविः ।
 शीततां नाययेत्सद्यः स ज्ञेयः सुरदुर्लभः ॥ ८४ ॥
 ब्रह्मक्षत्रियविट् शूद्रभेदास्तस्य चतुर्विधाः ।
 क्रमशो लक्षणं तेषामुच्यते द्विजसन्तुम ॥ ८५ ॥

तर्जमा ।

जो हीरा कोट सूर्य के समान प्रकाशमान, और कोट चन्द्रमार्के समान शीतल, और आंधरेमे प्रकाश पाता है, वह हीरा सवमे अ्रेष्ठ है, और उसके पहेरनेसे सब विमारी नष्ट होते है । ८३ ।

जो हीरा गरम जल, गरम दुध, गरम घृत और गरम तैलमे फेंक दिया जाय, और उसी समय उन वस्तुकी गरमि दूर हो जाय, ऐसा हीरा देवतांको दुर्लभ है । ८४ ।

मनुष्यगणमे जिस् प्रकारके ब्राह्मण, क्षत्रि, वैश्य, और शूद्र यही चार वर्ण है ; उसी प्रकार हीरामेभी ब्राह्मण, क्षत्रि, वैश्य और शूद्र यही चार वर्ण है, पृथक् पृथक् करके उसका लक्षण लिखता ऊं । ८५ ।

TRANSLATION.

83. A diamond which is refulgent like myriads of suns, while deliciously cool as numberless moons, which illumines even palpable darkness, is excellent, and proves a panacea as soon as worn.

84. The diamond which, on being thrown into hot water, milk, oil, or clarified butter, extinguishes the heat, is coveted by the gods.

85. Like men, diamonds are divided into Brahmins, Kshetriyas, Vaisyas and Sudras. The distinctive features of each caste I will now set forth.

অম্বাদ ।

যে হীরা কোটি সূর্যের ন্যায় ভাস্বর, অথচ কোটি চন্দের ন্যায় স্থশীতল, এবং অন্ধকারেও দীপ্তি পায়, সেই হীরক সর্বশ্রেষ্ঠ; তাহা ধারণ করিবামাত্র সর্ব প্রকার রোগের শান্তি হয় । ৮৩ ।

যে হীরা উষ্ণ জল, দুগ্ধ, তৈল বা ঘূতের মধ্যে নিক্ষিপ্ত হইয়া তৎক্ষণাৎ উক্ত পদার্থনিচয়ের উষ্ণতা বিনাশ করে, সেই হীরক দেবতাদিগের দুর্লভ । ৮৪ ।

মনুষ্যগণের ন্যায় হীরকেরও ব্রাহ্মণ, ক্ষত্রিয়, বৈশ্য ও শূদ্র এই চারি প্রকার জাতিভেদ আছে । ক্রমশঃ তাহা-দিগের লক্ষণাদি নির্দেশ করা যাইতেছে । ৮৫ ।

मूलम् ।

विप्रश्च शङ्खकुसुदस्फटिकावदातः
 स्यात् क्षत्रियश्च शशवक्रविलोचनाभः ।
 वैश्यश्च कान्तकदलीदलसन्निकाशः
 शूद्रश्च धौतकरवालसमानदीप्तिः ॥ ८६ ॥
 विप्रक्षत्रियवैश्यानां शूद्रजातेर्यथाक्रमं ।
 श्वेता रक्ता तथा पीता कृष्णा क्वायाश्चतुर्विधाः ॥ ८७ ॥
 यज्ञैर्दानैस्तपोभिश्च यदाप्नोति तदाप्नुयात् ।
 गुणयुक्तस्य वक्रस्य विप्रजातेश्च धारणात् ॥ ८८ ॥

तर्जमा ।

जो हीरा शङ्ख, कुसुदफल, और स्फटिकके समान
 शुक्लवर्ण, वह हीरा ब्राह्मणवर्ण है ; जो हीरा खरगसके
 आंखके समान रक्तवर्ण, वह हीरा क्षत्रिवर्ण है ; जो हीरा
 नये केलेके पातके समान सवुजवर्ण, वह हीरा वैश्यवर्ण है ;
 और जो हीरा परिष्कार खड्गके समान, वह हीरा शूद्र-
 वर्ण है । ८६ ।

ब्राह्मणवर्ण हीरेका क्वाया सफेद ; क्षत्रिवर्ण हीरेका
 क्वाया रक्तवर्ण ; वैश्यवर्ण हीरेका क्वाया पीलावर्ण और
 शूद्रवर्ण हीरेका क्वाया कृष्णवर्ण होगा । ८७ ।

यज्ञ, दान, और कठिन तपस्याके द्वारा मनुष्य जो फल
 लाभ करता है, गुणयुक्त ब्राह्मणवर्ण हीरा धारण करनेसे
 बड़ी फल पाता है । ८८ ।

TRANSLATION.

86. Diamonds white like the conch, waterlily, or crystal, are Vipras (Brahmins); those which are red like the eyes of the hare, are Kshetriyas; those which are verdant like the cool plantain-leaf, are Vaisyas; and those which resemble in color the cleaned sword, are known as Sudras.

87. The Brahmin, the Kshetriya, the Vaisya and the Sudra, cast around white, red, yellow and black gleams respectively.

88. The fruit which is reaped through the celebration of various sacrifices, munificence, and the austere devotion, is also gained by wearing superior Brahman diamonds.

অনুবাদ।

যে হীরক শঙ্খ, কুমুদ-পুষ্প, বা স্ফটিকের ন্যায় শুক্লবর্ণ, তাহা বিপ্রজাতি; যাহা শশকের চক্ষুর ন্যায় রক্তবর্ণ, তাহা ক্ষত্রিয় জাতি; যাহা স্নিগ্ধ কদলীদলের ন্যায় হরিষ্বর্ণ, তাহা বৈশ্যজাতি এবং যাহা পরিষ্কৃত করবালসদৃশ শ্যামবর্ণ, তাহা শূদ্রজাতি বলিয়া পরিচিত হয়। ৮৬।

ব্রাহ্মণ, ক্ষত্রিয়, বৈশ্য ও শূদ্র এই চারি জাতীয় হীরক হইতে ক্রমান্বয়ে শ্বেত, রক্ত, পীত ও কৃষ্ণবর্ণ ছায়া নির্গত হয়। ৮৭।

মানবগণ বিবিধ যজ্ঞ, অসামান্য দান, ও অতি কঠোর তপস্যা দ্বারা যে ফল লাভ করেন, গুণযুক্ত ব্রাহ্মণবর্ণ-হীরক ধারণ করিলেও সেই ফল প্রাপ্ত হইতে পারেন। ৮৮।

मूलम् ।

जयः पराक्रमस्तस्य शत्रुनाशश्च जायते ।

गुणवत्क्षत्रजातीयं वज्रं वमति यद्गृहे ॥ ८९ ॥

कलाकुशलता तस्य प्रज्ञा क्षेमं यशो महत् ।

गुणिनः परिवरत्नस्य वैश्यजातेश्च धावणात् ॥ ९० ॥

परोपकारिता क्षेमं धनधान्यसमृद्धयः ।

गुणयुक्तस्य वज्रस्य शूद्रजातेश्च धारणात् ॥ ९१ ॥

वज्रं सुवर्णयुक्तं देवानामपि परिग्रहः प्रोक्तः ।

वर्णेभ्यश्च विभागः कार्यो वर्णाश्रयादेव ॥ ९२ ॥

तर्जमा ।

गुणयुक्त क्षत्रिवर्ण हीरा जिसके घरमे रहता है, उसके सब कार्यमे जयलाभ, पराक्रमवृद्धि और शत्रुका नाश होता है । ८९ ।

जो मनुष्य गुणयुक्त वैश्यवर्ण हीरेको धारण करे, वह मनुष्य कलाकुशल, वज्रदर्शी, अरोगी और यशस्वी होता है । ९० ।

जो मनुष्य गुणयुक्त शूद्रवर्ण हीरेके धारण करे, वह मनुष्य अत्यन्त परोपकारी, अरोगी, और धनधान्य आदिसे समृद्धिशाली होए । ९१ ।

सोनेमे जड़ा ऊया हीरा देवता लोगभी पशन्द करते है ; और वर्णके संज्ञासेही हीरेकी भिन्नता बुझाई देति है । ९२ ।

TRANSLATION.

89. The better sort of the Kshetriya class bring about uniform success, accession of power, and destruction of foes.

90. First-rate diamonds belonging to the Vaisya caste are productive to their wearers of wisdom, cure, fame and skill in the elegant arts.

91. The higher order of the Sudra class induce benevolence in their master, and make him hale and wealthy.

92. Diamonds set on gold are an acceptable offering to the gods. They are classified according to color.

অনুবাদ।

গুণান্বিত ক্ষত্রিয়বর্গহীরক যাহার গৃহে থাকে, তাহার সকল বিষয়ে জয়লাভ, পরাক্রমবৃদ্ধি ও শত্রুবিনাশ হয়। ৮৯।

গুণশালী বৈশ্যবর্গহীরকধারী মানবগণ কলাকুশলতা, বিজ্ঞতা, আরোগ্য ও যশ লাভ করিয়া থাকেন। ৯০।

যে ব্যক্তি গুণযুক্ত শূদ্রবর্গহীরক ধারণ করে, সে ব্যক্তি অত্যন্ত পরোপকারী, অরোগী এবং ধনধান্যাদি সমৃদ্ধিশালী হয়। ৯১।

সুবর্ণপ্রতিবন্ধ হীরক দেবতাদিগেরও গ্রাহ্য। হীরক বর্ণানুসারেই বিভাগহই। ৯২।

मूलम् ।

हरितसितपीतपिङ्गलताम्रश्यामाः स्वभावतो रुचिराः ।
 हरिवरुणशक्रज्जतवहपितृपतिमरुतां स्वका वर्णाः ॥ ६३ ॥
 द्वौ वज्रवर्णौ पृथिवीपतीनां सङ्गः प्रदिष्टौ नतु सार्वजन्यं ।
 यः स्याज्जवाविद्रुमभङ्गशोणो यो वा हरिद्रारससंविकाशः ॥ ६४ ॥
 ईशत्वात् सर्ववर्णानां गुणवत् सार्ववर्णिकं ।
 कामतो धारयेद्राजा न त्वन्योऽन्यं कथञ्चन ॥ ६५ ॥

तर्जमा ।

सबुज, सफेद, पीला, पिङ्गल (नीला और पीला मिश्रित)
 ताँवेके समान और श्याम यही कप्रकारका रङ्ग हीरेमे
 होता है । नारायण, वरुण, इन्द्र, अग्नि, यम और वायु
 इस् रङ्ग मज्जुकुरेवालेके क देवता है । ६३ ।

वही कप्रकार वर्णयुक्त हीरेके मध्ये कनेल फुल, अथवा
 सुङ्गेके समान रक्तवर्ण, अथवा हल्दीके समान पीलारङ्ग
 यही दो वर्णविशिष्ट हीरा राजा लोगोंको शुभदायक
 है । ६४ ।

अगर किसी एक हीरेमे क प्रकारका रङ्ग पाया जावे,
 तो उस हीरेको राजा धारण कर सकता है, लेकिन क
 प्रकार रङ्गका क हीरा एकदफे कभी धारण नहि
 करेगा । ६५ ।

TRANSLATION.

93. Diamonds are generally green, white, yellow, brown, copper-colored or black ; and the classes are presided over by Náráyana, Varuna, Indra, Agni, Yama and Váyū respectively.

94. Of the six classes, those that are red like the China rose or coral, or yellow like turmeric, are productive of good fortune to princes.

95. They can wear a diamond whose hue is a medley of all the colors enumerated above, but never diamonds of diverse colors at one and the same time.

অনুবাদ।

হীরকে হরিত, শুক্ল, পীত, পিঙ্গল, তাম্রবৎ ঈষৎ লোহিত ও শ্যাম, এই ছয় প্রকার বর্ণই স্বভাবতঃ হইয়া থাকে, এবং নারায়ণ, বরুণ, ইন্দ্র, অগ্নি, যম ও বায়ু এই ছয় দেবতা উক্ত ছয়বর্ণের এবং তদনুসারে উক্ত ছয়বর্ণ-বিশিষ্ট হীরকেরও অধিষ্ঠাত্রীদেবতা। ৯৩।

উল্লিখিত ছয় প্রকার বর্ণবিশিষ্ট হীরকের মধ্যে জবাকুহুম বা প্রবালের ন্যায় রক্তবর্ণ, অথবা হরিদ্রারসের ন্যায় পীতবর্ণ বিশিষ্ট হীরকই রাজাদিগের শুভজনক। ৯৪।

যদি একখানি হীরকে উক্ত সর্বপ্রকার বর্ণ থাকে, তাহা হইলে রাজারা সে হীরক ধারণ করিতে পারেন, কিন্তু একদা বিভিন্ন বর্ণের ভিন্ন ভিন্ন হীরক কখনই ধারণ করিবেন না। ৯৫।

मूलम् ।

अधरोत्तरवृत्तग्रा हि यादृक् स्याद्वर्णसङ्करः ।
 ततः कष्टकरो वज्रवर्णानां सङ्करो मतः ॥ ६६ ॥
 कोट्यः पार्श्वानि धाराश्च षडष्टौ द्वादशेति च ।
 उत्तुङ्गसमतोच्चाग्रं वज्रस्याकरजा गुणाः ॥ ६७ ॥
 गुणाः पञ्च समाख्याता दोषाः पञ्च प्रकीर्तिताः ।
 क्राया विज्ञेयाश्चत्वारो वज्राणां रत्नकोविदैः ॥ ६८ ॥
 षट्कोणत्वं लघुत्वञ्च समाष्टदलता तथा ।
 तीक्ष्णाग्रता निर्मलत्वमिमे पञ्च गुणाः स्मृताः ॥ ६९ ॥

तद्वज्रमा ।

जिस् प्रकार मनुष्यमे ब्राह्मण, क्षत्रिय, वैश्य और शूद्रके परस्पर संयोग होनेसे सङ्करवर्णका उत्पत्ति होती है, उसी किसिमसे हीरेके विभिन्नवर्ण संयोग होनेसे सङ्करवर्ण हीरा होता है; वही सङ्करवर्ण हीरा मनुष्यके कष्टदायक है । ६६ ।

ककोण, अष्टपार्श्वता (आठो आंसघाट) वार धार (गेरदा घाट) गड्ढा, समान, और तीक्ष्णाग्रता वही सब गुण हीरेमे स्वभाविक पयदा होता है । ६७ ।

रत्नशास्त्रके पण्डित हीरेके पांच गुण, पांच दोष और चार क्राया तज्ज्विज किया है । ६८ ।

ककोण, हाल्का, आठो आंस घाट, तीक्ष्णाग्रता, और निर्मलता यही पांच गुण हीरेमे होता हैं । ६९ ।

TRANSLATION.

96. As the promiscuous intercourse of one caste with another gives rise to mixed castes among mankind, so it is with diamonds, the mixed classes of which are fraught with great troubles to man.

97. The qualities of being six-cornered, eight-sided, twelve-edged, high, smooth and sharp, diamonds bring from their quarries.

98. Persons skilled in the knowledge of jewels enumerate five good, and as many bad qualities of diamonds; and have also mentioned four kinds of shades as proper to them.

99. The qualities of being six-cornered, light, sharp-edged, and pure, as well as the state of having eight equal sides are the five good properties of diamonds.

অনুবাদ ।

ব্রাহ্মণাদি বিভিন্ন বর্ণের সংযোগে মনুষ্যগণের মধ্যে যেমন সঙ্করবর্ণের উৎপত্তি হয়, হীরকেও সেইরূপ ভিন্ন ভিন্ন বর্ণের পরস্পর সহযোগে সঙ্করবর্ণ হইয়া থাকে, হীরকের সঙ্করবর্ণ মনুষ্যগণের পক্ষে অতি কষ্টদায়ক । ৯৬ ।

ষট্‌কোণতা, অষ্টপাশ্বতা, দ্বাদশধার, উত্তুঙ্গতা সমান অথচ তীক্ষ্ণগ্রতা এই কয়প্রকার গুণ হীরকের স্বভাবসিদ্ধ, অর্থাৎ আকর হইতেই এই গুণসমূহ উৎপন্ন হয় । ৯৭ ।

রত্নবিৎ পণ্ডিতেরা হীরকের পাঁচ প্রকার গুণ, পাঁচ প্রকার দোষ ও চারি প্রকার ছায়া নির্দেশ করিয়া গিয়াছেন । ৯৮ ।

ষট্‌কোণত্ব, লঘুত্ব, সমান-অক্টদলত্ব, তীক্ষ্ণগ্রত্ব ও নিম্নলত্ব এই পাঁচটি হীরকের গুণ । ৯৯ ।

मूलम् ।

षट्कोणशुद्धममलं शुचि तीक्ष्णधारं

वर्णान्वितं लघु सुपार्श्वं मपेतदोषं ।

इन्द्रायुधांशुविद्यतिच्छरितान्तरीक्षः-

मेवंविधं भुवि भवेत् सुलभं न वक्त्रं । १०० ।

अत्यथं लघु वर्णतश्च गुणवत् पार्श्वेषु सम्यक् समं

रेखाविन्दकलङ्ककाकपदकत्रासादिभिर्वर्जितं ।

लोकेऽस्मिन् परमाणुमात्रमपि यद्वज्रं क्वचिद्दृश्यते

तस्मिन् देवसमाश्रयो ह्यवितथस्तीक्ष्णाग्रधारं यदि । १०१ ।

तर्जमा ।

जो हीरा विशुद्ध, षट्कोण युक्त, अत्यन्त निर्मल अर्थात् बज्रत साफ, तीक्ष्ण धार, उत्तम वर्ण विशिष्ट हाल्का आच्छा घाटदार, वेअयेव, और जिससे इन्द्रधनुकके समान आभा निकले, ऐसा हीरा पृथ्वी पर बज्रत नायाव है । १०० ।

बज्रत हाल्का, उत्तम वर्ण युक्त, गुणयुक्त, बराबर घाट, तीक्ष्णाग्र, अर्थात् चुटोदार, चिर, छिटा, दाग, काकपद, गड्ढा, यही सब अयेबवर्जित, हीरेके छोटे तारेके समान जिस जगहमे रहे, उसी जगहमे जरूर देवताका वास होगा । १०१ ।

TRANSLATION.

100. The diamond which is free from defect, six-cornered, pure, sharp, possessed of an agreeable color, light, beautifully shaped, flawless and iris-gleaming is a rarity in the world.

101. The place where there is even a particle of such a diamond as is sharp, equal-sided, exceedingly light, possessed of an excellent color and of other good properties, and free from Rekhá, Vindu, Kalanka,* Kákapada, Trása, &c., is certainly frequented by the gods.

অহুবাদ।

যে হীরক বিশুদ্ধ, ষট্‌কোণবিশিষ্ট, অতি নিশ্চল, তীক্ষ্ণধার, উত্তমবর্ণভূষিত, লঘু, স্পর্শপাশ্ব, নির্দোষ এবং যাহা হইতে শক্রধনুর প্রভা নিঃসৃত হয়, সেপ্রকার হীরক পৃথিবীতে অতি দুর্লভ। ১০০।

অত্যন্ত লঘু, উৎকৃষ্ট বর্ণাশ্রিত, সগুণ, সমপার্শ্ব, তীক্ষ্ণগ্র এবং রেখা, বিন্দু, কলঙ্ক, কাকপদ ও ত্রাসাদি দোষবিবর্জিত হীরক পরমাণুপরিমাণে যে স্থানে থাকে, সে স্থানে অবশ্যই দেবতাদিগের সমাগম হইয়া থাকে। ১০১।

* A dark spot.

मूलम् ।

तीक्ष्णाग्रं विमलमपेतसर्वदोषं

धत्ते यः प्रयततनः सदैव वज्रं ।

दृद्धिस्तं प्रतिदिनमेति यावदायुः

श्रीसम्पत्सुतधनधान्यगोपशूनां ॥ १०२ ॥

यत्तु सर्वगुणैर्युक्तं वज्रं तरति वारिणि ।

रत्नवर्गे समस्तेऽपि तस्य धारणमिष्यते ॥ १०३ ॥

अम्भस्तरति यद्वज्रमभेद्यं विमलञ्च यत् ।

तथा संशुद्धघट्कोणं लघु भार्गवनन्दन ॥ १०४ ॥

प्रभा च शक्रचापाभा यस्यार्काभिमुखी भवेत् ।

तद्वज्रं धारयन् राजा सर्वान् जयति शाचवान् ॥ १०५ ॥

तर्जमा ।

जो अदमी चोठीदार, साफ, और वेअयेव हीरा यतन करके पहरे, वह अदमी जेतने दिन जीता रहेगा, उतने दिन दौलत, सम्पत्, औनाद, धन, धान्य, गौ और पशुका मालिक रहकर जीन्दिगी भर वज्रत खुसीसे बसर करेगा । १०२ ।

जो हीरा तामाम तारिफेसे मौसुफ होकर पाणिपर तैरेगा, वही सब रत्नोमे बड़ा है, और उसके पहरेनेसे वज्रत फयदा है । १०३ ।

जो हीरा वज्रत् साफ, अभेद अर्थात् जिसको भेद ना कर सके, ककोण, वज्रत छात्का, पाणिपर तरता हो, और सूर्यके सामने रखनेसे इन्द्र धनुकके समान आभा देवे, वही हीरा पहरेनेसे राजा लोग सब जगह जय पानेवाले होते है । १०४ । १०५ ।

TRANSLATION.

102. The man who carefully keeps about him a sharp-pointed, spotless and genuine diamond, is blessed with the life-long possession of riches, good fortune, sons, corn, kine and other beasts.

103. The diamond which crowned with every good property, floats on water, is the very pink of perfection ; and the use of such a gem is attended with greater good.

104-105. The possession of such a diamond as is exceedingly flawless, impervious, six-cornered and light to a degree, as forms the rainbow on being exposed to the sun, and as does not sink in water, renders a prince victorious over every enemy.

অনুবাদ ।

যে ব্যক্তি তীক্ষ্ণাগ্র, নিৰ্ম্মল এবং নির্দোষ হীরক অতি যত্নসহকারে ধারণ করে, সে ব্যক্তি যাবজ্জীবন লক্ষ্মী, সম্পদ, পুত্র, ধন, ধান্য, গো ও পশুর আধিপত্য লাভ করিয়া কাল যাপন করিতে পারে । ১০২ ।

যে হীরক সর্বগুণালঙ্কৃত হইয়া জলে ভাসমান হয়, সমস্ত রত্নমধ্যে সেই হীরকই উৎকৃষ্ট, এবং তাহা ধারণেও অধিক ফল লাভ হয় । ১০৩ ।

যে হীরক অতি নিৰ্ম্মল, অভেদ্য, ষট্‌কোণবিশিষ্ট, অতিশয় লঘু, জলে ভাসমান, সূর্য্যভিमुखে ধৃত হইলে ইন্দ্রধনুর প্রভা বিস্তার করে, এপ্রকার হীরক ধারণ করিলে রাজগণ সর্বত্রই সকল শত্রুকে জয় করিতে সমর্থ হন । ১০৪।১০৫ ।

मूलम् ।

यत्तु वारिभवं नाम दूर्वापचजलच्छवि ।

सुवर्णमात्रं तुलया तद्वज्रं कोटिभाजनं ॥ १०६ ॥

यद्यपि विशीर्णकोटिः सविन्दु रेखान्वितो विवर्णो वा ।

सोऽपि च धनधान्यसुतान् करोति सेन्द्रायुधो वज्रः ॥ १०७ ॥

सौदामिनीविस्फुरिताभिरामं राजा यथोक्तं कुलिशं दधानः ।

पराक्रमाक्रान्तपरप्रतापः समस्तसामन्तभुवं भुनक्ति ॥ १०८ ॥

तर्जमा ।

जो हीरा पाणिसे पयदा होता है, और जिसका रङ्ग सवुज घासके पाणिके वृन्दके समान, और ओजनमे एक तोला भारी हो, उस हीरेके दाम क्रोर रूपेया होता है । १०६ ।

टुटाकोणा, छिटा, चिर, और बदरङ्ग यही सब अयेवदार हीरासे अगर इन्द्रधनुकके समान आभा प्रकाश पावे, तभी पहेरनेसे धन, दौलत और आवोलातकी तरक्किक होये । १०७ ।

जो राजा पहिले वयान किये गये वेअयेव और विजलीके समान आभा प्रकाशित हीरा पहेरे, वह बड़ा एक बालमन्द होकर तामाम जमीनका राज लाभ करे । १०८ ।

TRANSLATION.

106. The diamond which has originated from water, which weighs one *tola*,* and which is transparent as the dew-drop on a blade of grass, is worth ten millions.

107. Even a diamond which is cracked, spotted, striped, discoloured, or otherwise defective, leads to wealth and increase of children, if it possesses the power of forming the iris.

108. The sovereign who wears a diamond possessed of the good qualities mentioned above, and laughing like the lightning's flash, attains to universal dominion.

অনুবাদ ।

যে হীরক জল হইতে উৎপন্ন, যাহার বর্ণ দূর্বাদলো-
পরি পতিত জল-বিন্দুর ন্যায় স্বচ্ছ, এবং ওজনে এক
তোলাপরিমিত, তাহার মূল্য কোটি মুদ্রা । ১০৬ ।

ভগ্নকোণ এবং বিন্দু, রেখা ও বৈবর্ণ্য ইত্যাদি দোষ-
দূষিত হীরক হইতে যদি ইন্দ্রধনুর প্রভা প্রকাশ পায়,
তাহাও ধৃত হইলে ধন, ধান্য, ও সম্ভতি বৃদ্ধি করে । ১০৭ ।

যে রাজা পূর্বোক্ত গুণসমূহে ভূষিত এবং সৌদামিনীর
ন্যায় প্রভাপ্রকাশক হীরক ধারণ করেন, তিনি অতিশয়
পরাক্রমশালী হইয়া সমস্ত পৃথিবীর আধিপত্য লাভ
করেন । ১০৮ ।

* A weight of gold or silver, calculated at 12 *māshās*, Jeweller's Weight, and equivalent to nearly 210 grains ; but actually it is of the same weight as the sicca or 179½ grains.—*Williams*.

अथ वज्रदोषाः ।

मूलम् ।

मलो विन्दुस्तथा रेखा चासः काकपदस्तथा ।

एते दोषाः समाख्याताः पञ्च वज्रेषु कोविदैः ॥ १०६ ॥

मले मलिनता ख्याता विन्दौ सर्वार्थनाशनं ।

रेखायां दंष्ट्रिणो भीतिः चासे चासः क्षयः पदे ॥ ११० ॥

दोषेषु विन्दुरावर्त्तः परिवर्त्तो यवाकृतिः ।

चतुर्विधाः समाख्याता विन्दवो वज्रसंश्रिताः ॥ १११ ॥

हीरेका अथेव ।

तर्जमा ।

रत्नशास्त्रके परिद्धत मयला, छिटा, चिर, गड्ढा और काकपद यही पांच प्रकारके हीरेके अथेव कहे गये हैं । १०६ ।

मलिन हीरेके पहेरनेसे मन मयला होता है, छिटेदार हीरेके पहेरनेसे सर्वनाश होता है, चिरदार हीरेके पहेरनेसे सांपका भय होता है, गड्ढादार हीरा पहेरनेसे हमेसा मनके दुःख रहता है, और काकपदचिह्नयुक्त हीरा पहेरनेसे अदमी बज्जत जल्द नाशको प्राप्त होता है । ११० ।

हीरेमे जो छिटा है, वह प्रकारभेदसे विन्दु, आवर्त्त, परिवर्त्त और यवाकृति यही चार प्रकार होता है । १११ ।

DEFECTS OF DIAMOND.

TRANSLATION.

109. Authorities in matters of precious stones mention five bad qualities of diamonds ; namely, *mala*,* *vindu*,† *rekhá*,‡ *trása*§ and *kákapada*.||

110. The first defect causes impurity, the second brings down destruction on the wearer, the third renders him apprehensive of snake-bite, the next infuses constant fear into the mind, and the last leads to ruin.

111. Diamond spots are divided (according to the respective character of each) into four classes, namely ; *vindu* (or the spot proper), *ávarta*, *parivarta*, and *jabákriti*.¶

হীরকের দোষ ।

অনুবাদ ।

রত্নতত্ত্ব পণ্ডিতেরা মল, বিন্দু, রেখা, ত্রাস, ও কাক-পদ এই পাঁচ প্রকারকে হীরকের দোষ বলিয়া উল্লেখ করিয়া গিয়াছেন । ১০৯ ।

মলিন হীরকে মনের মালিন্য জন্মে; বিন্দুযুক্ত হীরক সর্বনাশের নিদান; রেখাবিশিষ্ট হীরক সর্পাদি দংশ্ত্রি ভয়োৎপাদক; ত্রাসযুক্ত হীরক সর্বদা ত্রাসজনক এবং কাকপদ-চিহ্নিত হীরক মনুষ্যের ক্ষয়কারক বলিয়া কথিত আছে । ১১০ ।

হীরকস্থিত বিন্দু প্রকারভেদে বিন্দু, আবর্ত, পরিবর্ত ও যবাকৃতি এই চতুর্বিধ হইয়া থাকে । ১১১ ।

* Impurity. † Spot. ‡ Stripe. § Fear. || Crowfoot.
¶ Literally, that which is shaped like a barley corn.

मूलम् ।

रक्तोऽत्र वर्तुलो विन्दुरावर्त्तो मध्यवर्तुलः ।

रक्तञ्च परिवर्त्तस्तु रक्त एव यवाकृतिः ॥ ११२ ॥

विन्दुरायुर्धनं हन्यादावर्त्तो भयमादिशेत् ।

परिवर्त्तो भवेद् व्याधिर्यवे तत्फलमुच्यते ॥ ११३ ॥

रक्तवर्णे यवे ख्यातं गजाश्वस्य विनाशनं ।

यवे पीते कुलस्यान्तं धनमायुः क्षयं भवेत् ।

एवं दोषाः समाख्याता यवविन्दोरशेषतः ॥ ११४ ॥

तर्जमा ।

रक्तवर्णं गोल चिह्नको विन्दु अर्थात् छिटा कहते हैं, मध्यगोलाकार चिह्नको आवर्त्त कहते हैं, सामान्य रक्तवर्णं चिह्नको परिवर्त्त कहते हैं, और रक्तवर्णं जव चिह्नको जवाकृति कहते हैं । ११२ ।

जो हीरा छिटेदार है, वह उमर और दौलतको नाश करता है, आवर्त्तका अयेवदार होनेसे बड़त प्रकारका खौफ पयदा करता है, परिवर्त्त अयेवदार होनेसे बिमारी करता है, और जवाकृति अयेवदार होनेसे वही अयेव होता है । ११३ ।

किसी पण्डितके मतानुसार जवके समान निशान सुख होनेसे हाती और घोड़ाको नाश करे, और पीला होनेसे कुल, धन और उमर नाश करे । जव चिह्नसे यही सब अयेव होता है । ११४ ।

TRANSLATION.

112. A blood-red, circular spot is a *vindu*, a circular spot situated in the middle is called an *ávarta*, a simple red speck is entitled a *parivarta*, while a *Jabákriti* is a blood-red mark shaped like a barley corn.

113. A *vindu*-marked diamond is inimical to life and property; an *ávarta*-spotted one gives rise to various fears; a *parivarta*-specked and a *jabákriti*-spotted one are fraught with disease.

114. According to some, if the barley corn-shaped speck is red, it is destructive to horses and elephants; and when it is yellow, loss of family dignity and of wealth and curtailment of life are the consequences.

অনুবাদ ।

রক্তবর্ণ বর্তুলাকার চিহ্নকে বিন্দু, মধ্যবর্তুলাকার চিহ্নকে আবর্ত, সামান্য রক্তবর্ণ চিহ্নকে পরিবর্ত ও রক্তবর্ণ যবচিহ্নকে যবাকৃতি কহে । ১১২ ।

বিন্দুযুক্ত হীরক আয়ু ও ধন নাশ করে, আবর্ত-দোষান্বিত হীরক নানা ভয়ের উৎপাদক, পরিবর্ত ও যবাকৃতি-দোষদূষিত হীরক নানাব্যাধিজনক হয় । ১১৩ ।

কাহারও মতে রক্তবর্ণ যবচিহ্ন হস্তী ও অশ্বের বিনাশক এবং পীতবর্ণ যবচিহ্ন কুলনাশক এবং ধনায়ুঃক্ষয়কারক হয় । যবচিহ্নের এই সকল দোষ উক্ত হইয়াছে । ১১৪ ।

मूलम् ।

सव्यवक्रा शुभा रेखा वामवक्रा भयङ्करी ।
 केदभ्रान्तिकरी क्खेदा रेखा शस्त्रभयप्रदा ॥ ११५ ॥
 पक्षद्वयप्रदृष्ट्या या केदा सा परिकीर्तिता ।
 रेखा वन्धुविनाशाय जायते वज्रसंश्रया ॥ ११६ ॥
 सव्या चैवापसव्या च केदा रेखोर्द्ध्वगामिनी ।
 सव्या चात्मभिदा ज्ञेया अपसव्या धनच्छिदा ।
 ऊर्ध्वा चासंप्रचाराय केदा केदाय वन्धुभिः ॥ ११७ ॥

तर्जमा ।

चिर अगर दाहिने तरफ टेड़ा होए, तो वह उत्तम फल देवे, बांये तरफ टेड़ा होए, तो बद्धत तरहेका खौफ पयदा करे, और जिस् चिरसे हीरा फाटा मालुम होए, वह चिर होनेसे तलवारका खौफ होए ॥ ११५ ॥

हीरेमे जो चिर पक्षीके परके समान होए, उसे केदा कहते हैं, और केदा निशान भाइ वन्धुके बिनाशका कारण होता है ॥ ११६ ॥

केदा निशान अगर बांये तरफ टेड़ा होए, तो अपने कुल्वेके साथमे कलह पयदा करे, दक्षिण तरफ टेड़ा होए, तो दौलतका नाश करे और सिधा होए, तो दोस्तीसे डस्मुनि करावे ॥ ११७ ॥

TRANSLATION.

115. If the above-mentioned stripe appears in a bent form on the right side, it is productive of good consequences ; but the same appearance on the left occasions various fears ; again, the streak which looks like a cleft renders one liable to blows from weapon.

116. That stripe in a diamond which resembles a bird's wing is termed *chhedá*. This mark brings about loss of friends.

117. When the *chhedá* mark is visible in a crooked form on the left, it leads to dissension with kindred ; a like mark on the right side entails loss of wealth, and if pointing upwards, brings on difference with friends.

অনুবাদ ।

রেখাচিহ্ন দক্ষিণে বক্র হইলে শুভ ফল প্রসব করে, বামদিকে বক্র হইলে নানা ভয়ের কারণ হয়, এবং যে রেখা দ্বারা হীরককে ফাটা বলিয়া বোধ হয়, সেই রেখা হইতে শত্রুঘাতের ভীতি উৎপন্ন হয় । ১১৫ ।

হীরকস্থিত যে রেখা দেখিতে পক্ষীর পক্ষের ন্যায়, তাহাকে ছেদা কহে, ছেদা চিহ্ন বন্ধুবিনাশের নিদান । ১১৬ ।

ছেদা চিহ্ন বামবক্র হইলে আত্মীয় জনের সহিত কলহ সজ্জটন, দক্ষিণবক্র হইলে ধনহানি এবং উর্দ্ধগামিনী হইলে বন্ধু বিচ্ছেদ করে । ১১৭ ।

मूलम् ।

अङ्कः काकपदाकारो दृश्यते यो मलाश्रितः ।

स मृत्युमादिशत्याशु धनं वासगृहं हरेत् ॥ ११८ ॥

भग्नाग्रं भग्नधारश्च दलहीनश्च वर्तुलं ।

क्रान्तिहीनश्च यद्वज्रं दोषाय न गुणाय तत् ॥ ११९ ॥

भिस्रभ्रान्तिकरः चासः स चासं जनयेद् ध्रुवं ।

एवं दोषा गुणाः प्रोक्ता वज्राणां सोमभूमजा ॥ १२० ॥

संज्ञमा ।

जो दाग कौएके पांओके समान होए, और वही दाग मलिन होए, उसे काकपद अथेव कहते है, जो अदमो ऐसा हीरा पहेरे, उसका सर्वनाश होए, और मौड़ होए । ११८ ।

जिस् हीरेका आगेका हिस्सा, अथवा कोही किनारा टुटा होए, और जो हीरा दलहीन अर्थात् पल्वा, तेजहीन और देखनेसे गोलाकार, यही हीरा वड़ा अथेवी, और तर तरके अथेवका पयदा करनेवाला है । ११९ ।

जिस् सवव्से हीरेको टुटा समजकर सक पयदा होए, उसको चास कहते हैं, और चासयुक्त हीरा हमेसा सव कामोमे चास अर्थात् भय देवे, सोमराज पण्डितोने इसी तरहसे हीरेका सिफत और अथेवको लिखा है । १२० ।

TRANSLATION.

118. The spot which is like the claw of a crow as well as dirty, is called *kākapada*. Death and ruin are near the man who wears a diamond marked with *kākapada*, and a stranger shall lord it over his home.

119. That diamond, the top or any side of which has been rifted, which does not show a leaf-like arrangement of parts, which is devoid of lustre and which is globular, is not only void of any good property, but is positively productive of a variety of evils.

120. The mark the existence of which in any diamond imparts to it an air of apparent brokenness, is denominated *trāsa*. Such a diamond always gives rise to fear. These good and bad qualities of diamonds have been described by Rājā Soma.

অনুবাদ।

হীরকস্থিত যে দাগ কাকের পাদের চিহ্নের অনুরূপ, অথচ মলিন, তাহাকে কাকপদ দোষ কহে। যে ব্যক্তি কাকপদ-দোষ-দুষ্ট হীরক ধারণ করে, তাহার সর্বনাশ, বাসগৃহ পরিত্যাগ, এমন কি মৃত্যু পর্য্যন্ত আসন্ন। ১১৮।

যে হীরকের অগ্রভাগ বা কোন একধার ভগ্ন, যাহা দলশূন্য অথচ কান্তিহীন, দেখিতে গোলাকার, সে হীরক অতি নিগুণ এবং নানা দোষের আকর। ১১৯।

যে চিহ্নদ্বারা হীরককে ভগ্ন বলিয়া ভ্রান্তি জন্মে, তাহাকে ত্রাস কহে, ত্রাসদোষান্বিত হীরক সর্বদা সর্ব বিষয়ে ত্রাস উৎপাদন করে। সোমরাজকর্তৃক হীরকের এই সকলপ্রকার গুণদোষের বিষয় উল্লিখিত হইয়াছে। ১২০।

मूलम् ।

एकमपि यस्य शृङ्गं विदलितमवलोक्यते विशीर्णम्वा ।
 गुणवदपि तन्न धार्यं वज्रं श्रेयोऽर्थिभिर्भवने ॥ १२१ ॥
 स्फुटिताग्रविशीर्णशृङ्गदेशं मलवर्णैः पृषतैरुपेतमर्थ्य ।
 नहि वज्रमृतोऽपि वज्रमाशु श्रियमन्याश्रयनाशं विधत्ते ॥ १२२ ॥
 यस्यैकदेशे क्षतजावभासो यदा भवेज्जोहितवर्णचित्रं ।
 न तन्न कुर्यादपि वज्रमाशु सुखस्य मृत्योरपि जीवितान्तं ॥ १२३ ॥

तर्जमा ।

जिस् हीरेका आगा टुटा, या विशीर्ण होए, वह वज्रत्
 गुणयुक्त अर्थात् सब तारिफोंसे भरा होए, तभी वही
 हीरा अपना भाला चाहनेवालेको कभी अपने पास
 रखना मनासिफ नहि । १२१ ।

जिस् हीरेका आगेका हिस्सा फाटा, शृङ्ग टुटा और
 बीचका हिस्सा मलिन होए, ऐसा हीरा इन्द्रके समान
 दौलतको नष्ट करनेवाला है । १२२ ।

जिस् हीरेका कोई हिस्सा लज्जके छिटेके समान निशान
 रहता होए, या कुल हिस्सा लज्जके छिटेके समान भरा
 होए, वह हीरा अच्छे भाले अदमीका जल्द मौतका
 सबव है । १२३ ।

TRANSLATION.

121. The diamond, the peak of which shews breaches, or which is decayed, no man who seeks his welfare should keep in his house, although it should be otherwise furnished with every perfection.

122. A diamond, the face of which is cracked, whose top is rent, and whose centre is full of dirt, can deprive even Indra of His highest Heaven.

123. If any diamond is marked with a blood-red spot, or if it is throughout red-spotted, it brings a speedy death to the most hale man.

অভূবাদ।

যে হীরকের শৃঙ্গ ভগ্ন বা বিশীর্ণ, তাহা অশেষ গুণযুক্ত হইলেও নিজহিতাভিলাষী ব্যক্তি কদাচ গৃহে রাখিবে না। ১২১।

যে হীরকের অগ্রভাগ ফাটা, শৃঙ্গ বিশীর্ণ, এবং মধ্যভাগ মলপূর্ণ, সেই হীরক ইন্দের ইন্দ্রত্ব পর্য্যন্ত অন্য ব্যক্তির করতলগত করিতে সক্ষম। ১২২।

যে হীরকের কোন অংশ রক্তবর্ণ চিহ্নে চিহ্নিত অথবা সমুদায় অংশ লোহিতবর্ণে চিত্রিত, সেই হীরক অতি সূস্থ ব্যক্তিরও আশু মৃত্যুর কারণ হয়। ১২৩।

मूलम् ।

प्रथमं गुणसम्पदाभ्युपेतं प्रतिवद्भं समुपैति यत्प्रदोषं ।
 अलमाभरणेन तस्य राज्ञो गुणहीनोऽपि मणिर्न भूषणाय ॥ १२४ ॥
 यस्य क्षते भवेच्छोथो दाहो वा ज्वर एव वा ।
 तत्र चिमिचिमायेत तदङ्गं दृष्टमुच्यते ।
 कर्कशं गुरु यद्वज्रं न तद्धारयते नृपः ॥ १२५ ॥
 त्रिकोणं कलहाय स्याच्चतुष्कोणं भयावहं ।
 पञ्चकोणे भवेन्मृत्युः षट्कोणं शुभमादिशेत् ॥ १२६ ॥

तर्जमा ।

जो हीरा पहिले गुणयुक्त समझा जाय, और फेर सोनेमे जड़वानेसे उस हीरेमे अयेव पयदा होए, अर्थात् वह पाषि और वह चमक बाकी ना रहे, तो ऐसा हीरा गहनेमे जड़वानेके लायेक नहि, किसलियेके अयेवी बसु कभी भूषणके योग नहि' । १२४ ।

जिस् हीरेके जखम पर कोंयानेसे जखममे शोथ पयदा होए, बुखारमे दाहकी दृष्टि और अङ्ग चिम चिम करे, वह हीरा नेहाएत खाराफ होए, इस कारण उम्को मकानमे रखना मनासिफ नहि' ; और जो हीरा ओजनमे भारी, नेहाएत हाम्बार, वज्रत् कर्कश, वह हीरा काजाको किसी तरहसे पहेर्ना उचित नहि' । १२५ ।

तिनकोणा हीरा भगडेका, चौकोणा हीरा बज्रत् तरहके खौफका, पांचकोणा हीरा मौतका कारण होए, और छकोणा हीरा मङ्गल करनेवाला है । १२६ ।

TRANSLATION.

124. The diamond which at first appears possessed of good qualities, but which on being set on gold, &c., betrays defects, should never be selected for ornamentation ; since a thing devoid of good properties should never be used for such a purpose.

125. A diamond the touch of which causes swelling in a wound and an increased sensation of burning in a fever and which brings on a sensation of fainting, is a bad gem and must not be treasured. The diamond which is rough is not acceptable to kings, although it may be weighty.

126. A three-cornered diamond gives rise to quarrel, a four-cornered one occasions various fears, a five-cornered one brings death, but a six-cornered diamond is productive of good.

অনুবাদ।

যে হীরককে প্রথমে গুণযুক্ত বলিয়া প্রতীয়মান হয়, কিন্তু স্ববর্ণাদি দ্বারা জড়িত হইলে দোষাশ্রিত হইয়া পড়ে, এরূপ হীরক দ্বারা কদাচ অলঙ্কার নির্মাণ করণ কর্তব্য নহে, যেহেতু গুণহীন বস্তু কখনই ভূষণের উপযুক্ত নহে। ১২৪।

যে হীরকের স্পর্শে ক্ষতে শোথ, জ্বরে দাহবৃদ্ধি হয় এবং অঙ্গ চিমচিম করে, সে হীরক অতি দুষ্ক, স্ততরাং তাহা গৃহে রাখা কর্তব্য নহে। এবং যে হীরক পরিমাণে গুরু, কিন্তু অতিশয় কর্কশ, সে হীরক নৃপতিদিগের অগ্রাহ। ১২৫।

ত্রিকোণ হীরক কলহের, চতুষ্কোণ হীরক নানা ভয়ের, পঞ্চকোণ হীরক মৃত্যুর এবং ষট্‌কোণ হীরক মঙ্গলের নিদান। ১২৬।

मूलम् ।

द्विदले कलहो नित्यं त्रिदले सुखनाशनं ।

चतुर्दले सुखावाप्तिः शोकश्च पञ्चमे दले ॥ १२७ ॥

षड्दले राजतो भीतिर्मृत्युः सप्तदले तथा ।

अष्टदलं भवेच्छुद्धं वज्रमित्याह पावकः ॥ १२८ ॥

विच्छायां विपदङ्करोति मलिनं धत्ते शुचं कर्कशं

दुःखं स्त्री हविलिप्तमन्तकरणं श्यावच्छवि क्लेशकृत् ।

रेखाकाकपदाङ्गविन्दुसहितं स्यान्मृत्यवे देहिनां

वज्रं वज्रविचक्षणसु विभ्रयान्तस्मादिचार्य स्वयं ॥ १२९ ॥

तर्जमा ।

अग्निपुराणके मतसे दोदलका हीरा भगड़े का कारण,
तिनदलका हीरा सुखका नाश करनेवाला, चौदलका हीरा
सुख देनेवाले, पांचदलका हीरा शोक पयदा करने-
वाला । १२७ ।

छदलका हीरा राजभय करनेवाला, सातदलका हीरा
मौतका कारण और अष्टदलका हीरा बज्रत आच्छा
है । १२८ ।

चमकहीन हीरा आपदका सबब, मलिन हीरा गम
देनेवाला, नाहाखर अर्थात् उचा नीचा हीरा दुःख
देनेवाला, कम पाणि हीरा खफकान होनेका कारण,
श्यामवर्ण हीरा बज्रत दुःख देनेवाला, और चिर, काकपद
और किटादार हीरा मौतका कारण है; इसलिये पहिले
सुव आच्छि तरह परख करके वाद उसको धारण करना
मनासिफ है । १२९ ।

TRANSLATION.

127. A two-layered diamond, (says the *Agni Purāna*,) brings about quarrel, a three-layered one is destructive of happiness, a four-layered diamond is productive of it, and a five-layered diamond occasions grief.

128. A six-layered diamond causes fear to kings, a seven-layered diamond is mortal,* while an eight-layered one is surpassingly pure.

129. Since a shadeless diamond is fraught with danger, a dirty diamond with grief, a rough diamond with unhappiness, an unfeeling diamond with intoxication, a black diamond with various troubles and a *rekha*-marked, a *vindu*-marked, or a *kāka-pada*-spotted diamond, with death, it behoves a man to wear diamonds after minute examination.

অভুবাদ ।

অগ্নিপুরাণের মতে দ্বিদল হীরক কলহের কারণ, ত্রিদল হীরক স্খনাশক, চতুর্দল হীরক স্খদায়ক, পঞ্চদল হীরক শোকজনক । ১২৭ ।

ষড়্দল হীরক রাজভয়ের নিদান, সপ্তদল হীরক মৃত্যুর হেতু এবং অষ্টদল হীরক অতি বিশুদ্ধ । ১২৮ ।

ছায়াহীন হীরক বিপদের হেতু, মলিন হীরক শোকজনক, কর্কশ হীরক দুঃখদায়ক, স্নেহহীন হীরক মত্ততার কারণ, শ্যামবর্ণ হীরক নানাক্লেশকর এবং রেখা কাকপদ ও বিন্দুযুক্ত হীরক মৃত্যুর নিদান ; অতএব অগ্রে বিশিষ্টরূপে বজ্রের পরীক্ষা করিয়া পশ্চাৎ তাহা ধারণাদি করা কর্তব্য । ১২৯ ।

* Used literally ; L. *mortis*, death ; Sanskrita, *mri*, to die.

मूलम् ।

अणुनापि च दोषेण लक्ष्यालक्ष्येण दूषितं ।
 तन्मूल्याद्द्विसमं भागं वज्रं लभते वा न वा ॥ १३० ॥
 प्रकटानेकदोषस्य स्वल्पस्य महतोऽपि वा ।
 स्वमूल्याच्छतशो भागो वज्रस्य न विधीयते ॥ १३१ ॥
 स्पृष्टदोषमलङ्कारे वज्रं यद्यपि दृश्यते ।
 रत्नानां पविकर्माग्निं मूल्यन्तस्य भवेज्जघु ॥ १३२ ॥
 गुर्विणीभिर्न धर्तव्यो युवतीभिरयं मणिः ।
 जठरे वज्रसम्पर्काद् गर्भस्तासां विनश्यति ॥ १३३ ॥

तर्जमा ।

जो हीरा थोड़े अयेवसे अयेवी है, और वह अयेव देखनेमे आये जा ना आये, लेकिन उस हीरेका दाम वे अयेव हीरेके आधे दाममे बराबर भी नहि हो सका । १३० ।

जो हीरा बज्रत् अयेवसे अयेवी है, और वह सब अयेव बज्रत् थोड़ा होए, या ज्यादा होए, उस हीरेका दाम वेअयेव हीरेके मोकाबिलमे शतभागके बराबर नहि है । १३१ ।

जिस् गर्हेनेमे अयेवी हीरा जड़ा होए, वह सब गहेना अगर देखनेमे बज्रत भाला होए, मगर उसका दाम बज्रत कम होगा । १३२ ।

खाराव हीरा गर्भिणी स्त्रीके लिये बज्रत् दुःखदायी है, इस कारण अयेवी हीरेके पाश रखनेसे गर्भ गिर जानेका खौफ है । १३३ ।

TRANSLATION.

130. It is doubtful whether those diamonds that are slightly defective, are even half as valuable as flawless ones, although their defects should escape the eye.

131. The worth of those diamonds that possess many bad qualities, although all of them of a trifling nature, is not even a hundredth part of the value of a sterling diamond.

132. The value of such ornaments as are set with impure diamonds is small, although the ornaments themselves may otherwise be very fine.

133. Defective diamonds are very dangerous to youthful women under conception : the contact of such gems may lead to abortion.

অনুবাদ ।

যে হীরক অতি সামান্য দোষদূষিত, এবং সেই দোষ লক্ষ্যই হউক বা অলক্ষ্যই থাকুক, তাহার মূল্য নির্দোষ হীরকের অর্দ্ধপরিমিত হয় কি না হয় সন্দেহ । ১৩০ ।

যে হীরক অনেক দোষাশ্রিত, এবং সেই সকল দোষ অতি সামান্যই হউক বা অধিক হউক, তাহার মূল্য নির্দোষ হীরকের শতভাগের এক ভাগ মাত্রও হইতে পারে না । ১৩১ ।

যে অলঙ্কারে দোষাশ্রিত হীরক সংযুক্ত থাকে, সেই অলঙ্কার অতি উৎকৃষ্ট হইলেও তাহার মূল্য অতি সামান্য হইয়া থাকে । ১৩২ ।

দুষ্ক হীরক গর্ভিণী স্ত্রীলোকদিগের পক্ষে অত্যন্ত দোষাবহ, যেহেতু তাদৃশ হীরকসংসর্গে তাহাদিগের গর্ভপাতের অধিক সম্ভাবনা । ১৩৩ ।

मूलम् ।

अयसा पद्मरागेण तथा गोमेदकेन च ।

वैदूर्यस्फटिकाभ्याश्च काचैश्चापि पृथग्विधैः ॥ १३४ ॥

प्रतिरूपाणि कुर्वन्ति वज्रस्य कुशला नराः ।

परीक्षा तेषु कर्तव्या विद्वद्भिः सुपरीक्षकैः ॥ १३५ ॥

क्षारोक्षेखनशणैस्तु कार्यं तेषां परीक्षणं ।

क्षयते शाणसंघर्षात् चूर्णतां याति चूर्णितं ॥ १३६ ॥

क्षाराच्च लेपयित्वा तु रौद्रे चैव परिक्षिपेत् ।

क्ष्विभं याति वैवर्ण्यं सहजञ्चातिदीप्यते ॥ १३७ ॥

तर्जमा ।

लोहा, माणिक, गोमेद, लशुनिया, स्फटिक और हर तरङ्गका काच, इस सब चीजोंके जरियेसे आच्छे कारिगर लोक फरेवी हीरा बानाते है, इसलिये हीरा खरिदनेके समे आच्छे जहरीओके द्वारा हीरेका परीक्षा करना मना-सिफ है । १३४ । १३५ ।

चूणा आदि क्षारसे, घिसनेसे और शाणसे इन तिन चीजोंमे हीरेकी परीक्षा होती है, फरेवी हीरा होनेसे चूणा आदि क्षारके संयोगसे चूर हो जायेगा, और घिसनेसे और शाणसे जलद घिस् जायेगा, लेकिन आसल हीरा होनेसे कभी घटे, वादेगा नहिं, अर्थात् समान रहेगा । १३६ ।

क्षार और अमि दोनको मिलाकर हीरेपर लेप करके धूपमे शुद्धाकर पाणिसे धोडाले तो झुठा हीरा मयला हो जावेगा, लेकिन आसल हीरा इस मसालेके देनेसे और भी चमकदार हो जायेगा । १३७ ।

TRANSLATION.

134—135. Skilful lapidaries make use of iron, the ruby, the *gomedā* (agate?), the lapis lazuli, crystal, and glass of various colors, in fabricating false diamonds; therefore, before buying diamonds, they should be first tested by a skilful judge of precious stones.

136. There are three ways of testing a diamond; 1st, by mixing it with ashes; 2ndly, by rubbing; and, 3rdly, by whetting a weapon over it. A false diamond is reduced to powder by the first test, and wears away by the second and the third,—changes which can never be produced in real diamonds.

137. Again, smear a diamond with a mixture of ashes and acid, and dry it in the sun; and if it is a false diamond, it will show loss of lustre on being washed, but a real one will receive additional brilliancy.

অনুবাদ ।

লৌহ, পদ্মরাগ, গোমেদ, বৈদূর্য, স্ফটিক এবং বিভিন্ন বর্ণের কাচ, এই সকল বস্তুদ্বারা স্নিগ্ধ শিল্পী ব্যক্তির হীরকের প্রতিকল্প অর্থাৎ কৃত্রিম হীরক প্রস্তুত করিয়া থাকে, অতএব হীরক ক্রয় করিতে হইলে বজ্রকুশল সুপরীক্ষকদ্বারা অগ্রে পরীক্ষা করিয়া পশ্চাৎ ক্রয় করা কর্তব্য । ১৩৪।১৩৫ ।

ক্ষারসংযোগ, ঘর্ষণ ও শাণ এই ত্রিবিধ উপায়ে হীরকের পরীক্ষা হইয়া থাকে, হীরক কৃত্রিম হইলে চূর্ণাদি ক্ষার-সংযোগে চূর্ণ হইয়া যায়, এবং ঘর্ষণ ও শাণ দ্বারা ক্ষয়প্রাপ্ত হয়, কিন্তু প্রকৃত হীরক কদাচ উক্ত পরীক্ষায় বিকৃতভাব ধারণ করে না । ১৩৬ ।

ক্ষারযুক্ত অম্ল হীরকে লেপন করিয়া রৌদ্রে শুষ্ক করত ধৌত করিলে কৃত্রিম হীরক বিবর্ণতা প্রাপ্ত হয়, কিন্তু অকৃত্রিম হীরক পূর্বাপেক্ষা অধিকতর দীপ্তিশালী হইয়া উঠে । ১৩৭ ।

मूलम् ।

एथिव्यां यानि रत्नानि ये चान्ये लौहधातवः ।

सर्वाणि विलिखेदज्ञं वज्रं तेन विलिख्यते ॥ १३८ ॥

युक्ता सर्वरत्नानां गौरवाधानकारणं ।

वज्रे तु तद्वैपरीत्य श्रुतिभिः परिचक्ष्यते ॥ १३९ ॥

जातिरजातिं विलिखति जातिं विलिखन्ति वज्रकुरुविन्दाः ।

वज्रं वज्रं विलिखति नान्येन विलिख्यते वज्रं ॥ १४० ॥

तर्जमा ।

जमीनपर जित्ने किसिमके रत्न और लोहा बहगैरह सक्त चीज है, उन तामाम चीज हीरेसे कटति है, लेकिन हीरा किसी चीजसे कट नहि सक्ता । १३८ ।

रत्नपरक्षी पण्डितोंके मतके अनुसार भारीपन, सब रत्नोंका उमदाका कारण है, लेकिन हीरा इसके खेलाप तारिफका सबब है, अर्थात् हीरा कद्मे बड़ा और ओजनमे कम होना तारिफका सबब है । १३९ ।

अकृत्रिम अर्थात् सांझे हीरेके जरियेसे कृत्रिम अर्थात् भुठा हीरा कट जाता है, और आसल हीरा कुरुविन्द अथवा आसल हीरेके जरियेसे कट जाता है, लेकिन और किसी चीजसे नहि कटेगा । १४० ।

TRANSLATION.

138. The diamond can make scratches on every other hard substance, but itself is not susceptible of such impression by ever so hard a thing.

139. Ancient authorities in the science lay down heaviness as the most valuable quality of all gems, but this does not apply to diamonds; *i. e.*, the less the weight of a diamond in proportion to its bulk, the greater is its value.

140. An unreal diamond can be scratched by a real one, as also the latter by a *kuruvinda*,* or by a real diamond, but not by anything else.

অনুবাদ ।

পৃথিবীতে যতপ্রকার রত্ন বা লৌহাদি কঠিন পদার্থ আছে, সকল বস্তুই হীরকদ্বারা অঙ্কিত হইতে পারে, কিন্তু অন্য কোন পদার্থ দ্বারাই হীরককে অঙ্কিত করিতে পারা যায় না । ১৩৮ ।

রত্নতত্ত্ববিৎ পণ্ডিতদিগের মতে গুরুতাই সকল রত্নের গৌরবের কারণ, কিন্তু হীরকে তদ্বৈপরীত্যই অধিক প্রশংসনীয় অর্থাৎ হীরক আকারে বৃহৎ হইয়া পরিমাণে যত লঘু হইবে, ততই তাহার গৌরব বৃদ্ধি হইবে । ১৩৯ ।

অকৃত্রিম হীরকদ্বারা কৃত্রিম হীরক অঙ্কিত হয়, এবং প্রকৃত হীরক কুরুবিন্দ বা অকৃত্রিম হীরকদ্বারাই অঙ্কিত হইয়া থাকে, তন্মিন্ন অন্য কোন বস্তুদ্বারাই অঙ্কিত হইতে পারে না । ১৪০ ।

* A kind of ruby.

मूलम् ।

वज्राणि मुक्तामणयो ये च केचन जातयः ।

न तेषां प्रतिवद्धानां भा भवत्यूर्जगामिनी ॥ १४१ ॥

यन्मूल्यं ब्राह्मणे प्रोक्तं पादेनानेन वाञ्छजे ।

अनेनैव क्रमेणैव मणिमूल्यं विधीयते ॥ १४२ ॥

चतुर्विधमिदं वज्रं यदुक्तं जातिभेदतः ।

चतुर्विधैर्नृपतिभिर्धार्यमाणमनुक्रमात् ।

अतोऽन्यथा धृतिः कुर्याद्भोगशोकभयं तथा ॥ १४३ ॥

तर्जमा ।

हीरा, मोति, माणिक वहगैरह अगर वन्द जड़ाओ
होए, तो उसकी किरण उपरको ना जावेगो । १४१ ।

ब्राह्मण हीरेको जो दाम होगा, क्षत्रिवर्ण हीरेका
चारआना दाम घट जावेगा, वैश्यवर्ण हीरेका आधा
दाम और शूद्रवर्ण हीरेका चौथाइ दाम होगा । १४२ ।

ब्राह्मणवर्ण हीरा ब्राह्मणको, क्षत्रिवर्ण हीरा क्षत्रिको,
वैश्यवर्ण हीरा वैश्यको और शूद्रवर्ण हीरा शूद्रको पहरेना
चाहिए, उसके खेलाप बिमारी, रज्ज, गम, खौफ्का
सवन है । १४३ ।

TRANSLATION.

141. When a diamond, a pearl, &c., set on gold or any other precious metal, look downward, their rays do not radiate upwards.

142. The price of a Kshetriya diamond is one-fourth, that of a Vaisya diamond one-half, and that of a Sudra diamond three-fourth less than the price of a diamond of the Brahmin class.

143. If a king wearing a diamond belongs to the same caste that it belongs to, the circumstance is productive of good; the reverse brings about disease and grief.

অনুবাদ ।

হীরক, মুক্তা এবং অপরাপর যে কোন মণি সুবর্ণাদি-
দ্বারা প্রতিবদ্ধ হইলে অর্থাৎ তাহাদের নিম্নবদ্ধ করিলে
তাহাদিগের কিরণ কখনই উর্দ্ধগামী হয় না । ১৪১ ।

ব্রাহ্মবর্ণ হীরকের যে মূল্য হইতে পারে, ক্ষত্রিয়বর্ণ
হীরকের তাহার একপাদ ন্যূন, বৈশ্যবর্ণ হীরকের দ্বিপাদ ন্যূন
এবং শূদ্রবর্ণ হীরকে ত্রিপাদ ন্যূন মূল্য হইয়া থাকে । ১৪২ ।

ব্রাহ্মণাদি চারি জাতীয় হীরক ব্রাহ্মণাদি চারি জাতীয়
নৃপতিকর্তৃক ধৃত হইলে শুভ ফল প্রসব করে, তদ্বৈপরীত্যে
রোগ, শোকাदि ভয়ের নিদান হয় । ১৪৩ ।

अथ वज्रमारणविधिः ।

मूलम् ।

अशुद्धं कुरुते वज्रं कुट्टं पार्श्वं व्यथां तथा ।

पाण्डुतां पङ्कुरत्वञ्च तस्मात् संशोध्य मारयेत् ॥ १४४ ॥

गृहीत्वाङ्गि शुभे वज्रं व्याघ्रीकन्दोदरे क्षिपेत् ।

माहिषीविष्ठया लिप्तां कारिषामनौ विपाचयेत् ॥ १४५ ॥

त्रियामायां चतुर्यामं यामिन्यन्तेऽश्वमूचके ।

सेचयेत् पाचयेद्देवं सप्तरात्रेण शुध्यते ॥ १४६ ॥

हीरेका मारनेका उपाय ।

तर्जमा ।

अशुद्ध हीरा औषधमे व्यवहार करनेसे कुष्ठ, पार्श्वका वेदना, पाण्डुरोग और खज्जता होए, इसलिये पहिले हीरेको संशोधन करके पीछे औषधमे व्यवहार करना चाहिए । १४४ ।

शुभ दिनमे हीरेको कण्टीकारीरसमे भिजाकर भंडसका विष्ठा लेप देकर घुंटेका आगसे दग्ध करना मनासिक है । १४५ ।

तामाम रात वही प्रकारसे दग्धकर फजोरमे घोड़े का मूतमे भिजाकर आगमे दग्ध करा उचित है, यही प्रकारसे सात दिन दग्ध करनेसे हीरा संशोधित हो जागा । १४६ ।

THE PROCESS OF REFINING A DIAMOND.

TRANSLATION.

144. Impure diamonds when used in medicine lead to leprosy, pleurisy, jaundice and lameness. It is therefore highly advisable to refine a diamond before using it medicinally.

145. The process is on some auspicious day to dip a diamond in the juice of *kantakári** and then to burn it in a fire made by dried pieces of the dung of cow and buffalo.

146. The burning should be carried on for a whole night; in the morning the diamond should be put under horse's urine, and again burnt. By this process of burning being continued for seven days together, the diamond will be refined.

হীরকমার্গবিধি ।

অনুবাদ ।

অশুদ্ধ হীরক ঔষধে ব্যবহার করিলে তদ্বারা কুষ্ঠ, পার্শ্ব-বেদনা, পাণ্ডুরোগ ও পঙ্গুতা জন্মে, অতএব অগ্রে হীরক সংশোধন করিয়া পশ্চাৎ ঔষধে ব্যবহার করা কর্তব্য । ১৪৪ ।

শুভ দিনে হীরককে কণ্টীকারীরসে ডুবাইয়া মহিষের বিষ্ঠালিপ্ত করিয়া ঘুঁটের আগুণে পুড়াইবে । ১৪৫ ।

সমস্ত রাত্রি উক্তপ্রকারে দগ্ধ করিয়া প্রাতঃকালে অশ্ব-মূত্রে ভিজাইয়া পুনরায় অগ্নিতে দগ্ধ করিবে, এই ভাবে সাত দিন দগ্ধ করিলে হীরক শুদ্ধ হইবে । ১৪৬ ।

* *Solanum jacquiri.*

मूलम् ।

हिङ्गुसैन्धवसंयुक्ते क्षिपेत् काये कुलत्थजे ।

तप्तं तप्तं पुनर्वज्रभवेद्भस्म त्रिसप्तधा ॥ १४७ ॥

आयुः पुष्णिं वलं वीर्यं वर्णं सौख्यं करोति च ।

सेवितं सर्वरोगघ्नं मृतं वज्रं न संशयः ॥ १४८ ॥

व्याघ्रीकन्दद्रवे क्षिप्त्वा सप्तधा पुटिते पचेत् ।

मण्डूकं कांस्थजे पात्रे निगृह्य स्थापयेत् सुधी ॥ १४९ ॥

तर्जमा ।

हिङ्गु और सैन्धव नेमकसंयुक्त माषकलादूका काथमे भिजाकर एकेश वार तप्त करनेसे हीरा भस्म हो-जागा । १४७ ।

संशोधित हीरा अदमीका आयु, वदनका पुष्टि, वल, वीर्य, रङ्ग और सुख इङ्गि समुदायका वृद्धि और सर्व-प्रकार विमारीका शान्ति करेगा । १४८ ।

पहिला हीरेको कण्टीकारी गाँवके रसमे डुवाकर सात वार पुठ पाकमे (एक मट्टिके कटोरिमे जो चीज भस्म करना हो, वह रखकर दुसरे मट्टिके कटोरेसे बन्द करके माट्टि और गोबर मिलाकर खुभ लेप करके आगमे ज्वलानेको पुटपाक कहते हैं) पाक करना चाहिए, बाद उसके एक कांसेके बर्तनमे एक मेढक रखना चाहिए । १४९ ।

TRANSLATION.

147. Then immerse it in a gruel made of *kaldya*,* into which assafoetida and *saindhava* salt† also enter as ingredients, and lastly heat it repeatedly twenty and one times. By this means, the diamond will be reduced to ashes.

148. The imbibition of a purified diamond conduces to longevity, general development of the body, strength, energy, beauty of complexion and happiness, and effects cure from every distemper.

149-150. The process of burning a diamond is as follows:—Put the diamond in the juice of *kantakāri*, place it in an earthen-pot, and placing another over it, smear the two with hard clay and cow-dung, then burn the whole; this should be repeated seven times. Then steep the

অভ্যাস।

হিঙ্গ ও সৈন্ধবলবণসংযুক্ত কলায়ের কাথে ভিজাইয়া একবিংশতিবার পুনঃ পুনঃ তপ্ত করিলে হীরক ভস্মবৎ হইয়া যাইবে। ১৪৭।

সংশোধিত হীরকসেবনে আয়ু, শরীরের পুষ্টি, বল, বীরহ, বর্ণ ও সুখ এই সমুদায়ের বৃদ্ধি এবং সর্বপ্রকার রোগের শান্তি হয়। ১৪৮।

প্রথমতঃ হীরককে কণ্টীকারীরসে ডুবাইয়া সাতবার পুটপাকে (এক খানি খুরী বা তদাকার কোন যুৎপাত্রে কোন বস্ত্র রাখিয়া অপর একখানি তাহাতে নুজাকারে আচ্ছাদন করিয়া আঠালমাটি ও গোময় ইত্যাদির লেপ দিয়া সেই পাত্র অগ্নিতে দগ্ধ করার নাম পুটপাক) পাক করিতে হয়, পরে একখানি কাংশ্রপাত্রে একটী মণ্ডুক ধরিয়া রাখিবে। ১৪৯।

* Various leguminous seeds, chiefly of the order Phaseolus. Williams.

† A kind of rock salt found in the country of the *Sindhu* (Indus). *Ibid.*

मूलम् ।

स भीतो मूत्रयेत्तत्र तन्मूत्रे वज्रमावपेत् ।

तप्तं तप्तञ्च वज्रधा वज्रस्यैवं मृतिर्भवेत् ॥ १५० ॥

रसे यत्र भवेद्वज्रं रसः सोऽमृत उच्यते ।

भस्मीभावगतं युक्ता वज्रवत् कुरुते तनुं ॥ १५१ ॥

तर्जमा ।

वह मेढक खौफ करके उस वर्जनमे मूत देगा, बाद उसके उसी मूतमे वह ज्वला ज्वाहीरा भिगोना होगी, और फेर आगमे ज्वलान होगी, इस तरहसे वह हीरा खाक अर्थात् भस्म हो जायेगा । १५० ।

हीरेके संयोगसे जो दाओया तैयार कि जाती है, वह अमृतके समान है, इसलिये वही दाओया खानेसे वदन हीरेके समान मज्जुत् होएगा । १५१ ।

इति हीरेका वयान ।



TRANSLATION.

diamond in frog's urine held in a pot composed of zinc and copper, and heat it over and over in fire. The diamond will then have been entirely burnt, and can be reduced to powder.

151. Those medicines into the composition of which the diamond dust enters, are like ambrosia; and the imbibition of these imparts adamantine strength to the limbs.

অম্ৰবাদ ।

মণ্ডুক ভীত হইয়া সেই পাত্রে মূত্র পরিত্যাগ করিবে, সেই মূত্রে পূৰ্ব্বপুটপাকদণ্ড হীরক উল্লিখিত মণ্ডুকমূত্রে ভিজাইয়া পুনঃ পুনঃ অগ্নির উত্তাপ দিলেই হীরক দণ্ড প্রস্তুত বৎ চূর্ণাকারে পরিণত হইবে । ১৫০ ।

হীরকভস্মসংযোগে যে সকল ঔষধ প্রস্তুত হয়, তৎসমুদায় অমৃতসদৃশ, সেই ঔষধ সেবনে দেহ বজ্রের ন্যায় দৃঢ় হয় । ১৫১ ।

ইতি হীরক ।

THE DIAMOND.

Its properties.

THE Diamond might appropriately be called the king of gems. Whether, in respect to beauty, lustre, transparency, hardness or density, there is no other stone yet discovered that can surpass it. In fact it is the hardest of all substances—it resists the action of the file and can only be cut by its own dust. It is known in Sanscrit as the *bajra* and in the West, was called, in times of old, the Adamant; both the terms signifying hardness. The origin of this precious stone is lost in the mist of antiquity. The imagination of poets has supplied the data which history has failed to afford. It is said that “Diamond was the name of a beautiful youth of the Island of Creta, one of the attendants of the infant Jupiter, in his cradle. The God who placed, among the celestial bodies, the nymphs and goat that had reared him, could not leave this youth subject to the ills ‘that flesh is heir to.’ Diamond was transformed into the hardest and most brilliant substance in nature.”

All the opinions that have been collected as to the origin and formation of the Diamond can be placed under two heads, (a) that it is formed immediately from carbon or carbonic acid by the action of heat: (b) that it is formed from the gradual decomposition of vegetable matter. Its spe-

cific gravity is about 3·5 ; its cleavage, very perfect ; its refraction, simple ; it is transparent and translucent ; infusible, and unassailable by acid. Doubts were entertained as to its combustibility, but experiments made by scientific men, on various occasions, have led to the discovery of the fact that it was only by entirely shutting out the air and therefore the oxygen with which the carbon combines, that the Diamond could be preserved from burning ; whereas, by simply letting in the air of which oxygen is a constituent part, it would burn just as well as common coal. The temperature must be very high to burn a whole Diamond. Small Diamonds and Diamond-dusts can be burnt up in a much lower degree of temperature. The crystalline form of the Diamond is either octahedron (as found in India) or rhombic dodecahedron (as found in Brazil). Its magnifying power being greater than that of glass, it is sometimes used for microscopic purposes. It possesses, in addition to its strong refracting properties, the power of reflecting the coloured rays of light. It becomes phosphorescent, on its being exposed to sunshine and remains so until it is removed or even when covered with cloth or leather or paper. It is known to be a non-conductor of electricity, but by friction, however, both in the rough and polished state, it becomes positively electric, though only for a short time.

Where found.

THE ancient authorities seemed to agree in considering India to be the place from which Diamond was first supplied to them, but none of them could point out the particular locality where it was first discovered. Pliny says very vaguely that "the gem-producing rivers are the Acesines (Jenab) and the Ganges." Dronysius Periegetes enumerates the Diamond amongst the numerous gems picked up in the river-beds by the natives of India, as anciently understood, lying to the east of Mount Paropanisus and Ariana. All that Mahomed Ben Mansur knew of the Indian Diamond mines was the fable, that "in the eastern part of India, there is a deep valley inhabited by serpents, where the Diamond is produced, but some believe it to be gotten in the mines of the Jacut (Ruby)."

Amongst the many fables describing the mode in which Diamond could be obtained, is one which says that when Alexander visited the mountain Zulmeah (called by others, Sarandip) where the inaccessible valley of Diamonds is situated, he directed pieces of flesh to be thrown in; vultures picked these up with the precious stones attached to them and dropped them on various parts of the earth, in the course of their flight. Marco Polo, who travelled in India, in the beginning of 13th century, gives accounts of the manner in which Diamonds were then obtained—which agree materially with the tale given above. The first authen-

tic and detailed account of the Indian mines is known to have been written by Jean Baptiste Tavernier, a merchant-jeweller, who had travelled in India in the 17th century. He is known to have visited three Diamond mines; the first being that of Raolconda, a place about five days' journey from Golconda and eight or nine from Visapore; the others being those of Coloor and Sumbulpore. People give Tavernier the credit of being the first European that had visited the Golconda mines. But it is really due to one Methold who had visited them before him, in 1622. Several other mines have since turned up. Karl Ritter has divided the Diamond-producing countries of India into five groups:

1st. The Cuddapah group, on the Pennar River. Diamonds are found in Cuddapah, Condapetta and Ovumpully, Landur, Pinchetgapuda and still further beyond the Pennar valley as far as Gandicotta and according to some, even Gutidrug. The Diamond-beds in the Ovumpully mines are of varying width and the stones are generally rounded. Those found still further west are said to be the best.

2nd. The Randial group, between the Pennar and the Kistna, near Bangapally. The Diamond-beds here are only about a foot thick. Most of the Diamonds of this district lie loose and their forms are of the double pyramid and dodecahedra.

3rd. The Ellore group, on the lower Kistna or the Golconda group. It is worth while disabusing

the minds of many of the impression that Golconda produces Diamonds. Golconda proper has no mines, nor any, in its immediate vicinity. The stones were found at the base of the Neela-mulla mountains in the neighbourhood of the Kistna and Pomar Rivers; they were then brought to Golconda in a rough state, and there cut and polished. This place becoming the principal mart, it was commonly supposed that the gems were found close by. The Fort at Golconda was the storehouse of the great Diamonds in the Nawab's dominions. The discovery of the mine, which has made Golconda so famous, is attributed to a poor shepherd who came across what he thought a pretty pebble, in the course of tending his flocks. This he bartered to another for a little rice. After passing through several hands, it fell, at last, into those of a merchant who at once knew what it was and discovered the mine, after considerable trouble in searching. It has been mentioned before that Tavernier visited the mines of Raolconda. This place comes within the province of this group. Its position is towards the middle tributary of the Kistna. There are other mines to the eastward, on the lower Kistna. The most celebrated amongst these, is the one called "Coloor" by the Persians, and "Gani" by the natives, situated about 15 miles north-west of Masulipatam. This was also visited by Tavernier and was described by him as being the birth-place of the "Great Mogul," which was

said to have weighed $787\frac{1}{2}$ carats in its rough state and 297 after it was cut.

4th.—The Sumbulpore group, north of the Godavery, on the central tributary of the Mahanuddy. This Diamond district extends to the immediate vicinity of Sumbulpore only and between the Rivers Mahanuddy and Brahmine. In the year 1818, the year in which Sumbulpore was annexed to the British territories, a Diamond was found here which weighed 84 grains, and although of only the third quality it was said to have been sold for Rs. 5,000.

5th.—The Panna group in Bundelcund, between the Rivers Sonar and Sone. The Diamond beds in this group lie near Bengal, Behar and Allahabad on the south bank of the Ganges. The most productive Diamond mines in this group were, in 1860, at the village of Sukariah, situated about 20 miles from Panna. Four kinds of Diamonds were found here ; 1st *Motichul*, clear and brilliant ; 2nd *Manik*, verging in color to green ; 3rd *Panna*, with a faint orange tint ; 4th *Bansput*, dark-colored.

There are also Diamond mines in Siberia, Brazil, South Africa, Australia, Borneo, Sumatra, Java, and the Celebes Islands. It had been the theory of Pliny and other ancient naturalists that Diamonds were generally to be found in the gold beds, and this has most remarkably been borne out by facts. Upwards of 50 Diamonds were said to have been found in the gold mine of Adolph, (Siberia), near the Ural Mountains (1830 to 1833).

The discovery of the Diamond mines of Brazil which occurred in 1730, was, like that of the Indian mines, the result of chance. Some miners searching for gold in the districts of Serro do Frio, came across certain pebbles of peculiar hue and lustre, which, when carried home, were given to children and used as counters in card play. They fell soon after into the hands of an officer who had spent some years at Goa in the East Indies. Struck with their symmetry and weight, he caused some of these stones to be sent to Lisbon; the Dutch Consul at which place, having examined them carefully, pronounced them to be genuine Diamonds. The Diamond district of Serro do Frio is about 60 miles in length and 27 in breadth. Diamonds have also been found in the remote provinces of Goyazes and Matto Grosso. At one time the prejudice against the Brazilian stones was so strong that the merchants were obliged to export them to India and thence to Europe in order that they might pass for Indian Diamonds. The places which yielded the greatest quantity of Diamonds were Diamantina (in the province of Minas Gerães), Bahia, (the old capital of Brazil,) and the beddings in the Paraguay and its many tributaries.

In 1840, M. Hericart de Thury announced to the Academie des Sciences that Diamonds had been discovered in the River Gumel, in the Algerian province of Constantine, Africa,—mingled with gold-dust, brought down by the stream. One specimen

weighing 3 carats was bought for the Ecole des Mines, Paris; another of 5 grains for the Musée de L'Histoire Naturelle, (Museum of Natural History) and the 3rd, by the Marquis de Drée. The discovery of the Cape Diamonds is connected with a story very much the same as that of Diamonds of other places. Amongst the number of pebbles used as playthings by a child of one Mr. Jacob (a Dutch farmer who had settled near Hope Town), was one pretty stone whose brightness attracted the attention of the farmer's wife. This was afterwards shewn by Mrs. Jacob to a neighbour, named Schalk Van Nickerk, who requested Mr. J. O'Reilly, (a hunter and trader, then passing through the interior of the country,) to ascertain its nature. This pebble being sent through Mr. Boyes to his friend Dr. G. W. Atherstone, of Graham's Town, that excellent mineralogist boldly declared it to be a real Diamond. This was in March 1867, when the Universal Exhibition in Paris was about to open. The first opportunity was taken to present it at the Exhibition, where it remained for the whole period it was open and was, at its close, purchased by Sir Philip Wodehouse, then Governor of the Colony, (and afterwards the Governor of Bombay,) for the sum of Rs. 5,000. The weight of this Diamond was known to be $21\frac{3}{8}$ carats. Several other fields have since been discovered, of which some lie in the Colony of Griqualand, west, which has come under British rule since 1871.

Australia was generally known to be the land of gold, but now it bids fair to be the land of Diamonds too. New South Wales was the only place in Australia which had yielded a sufficient quantity of Diamond, such as to invite exploration. In a certain report written in 1851, Mr. E. H. Hargraves, and the Revd. W. B. Clarke, referred to some specimens of gold and to a number of gems including what they called rather vaguely, "a small one of the Diamond kind," which was found in Reedy Creek, near Bathurst. But it was chiefly the Revd. gentleman named above who first drew public attention to the Diamonds of New South Wales. Four specimens were brought to him from the Macquaire River, near Sutton's Bar, in September 1859, and a fifth from Burrendong, in October. In the mean time he had collected Diamonds from Pyramul and Calabash Creeks. It was in July 1869, that a company, called that of the Australian Diamond Miner's, began in right earnest the work of hunting after Diamonds. A few years ago a Diamond field has been opened up near Binjera, in the New South Wales. This town is situated on the Horton (popularly known as the Big River) and is about 400 miles north of Sydney. In 1852 some Diamonds were discovered near Echuca, about 20 miles south-east of Adelaide. In 1862 the discovery of a Diamond in the Ovens district (in Victoria,) was announced by Mr. George Foord. It was a transparent yellow

crystal, with perfect edges, weighing about 2 grains.

The first Australian Diamond ever brought to England was presented by Sir Thomas Mitchell to the Museum of Practical Geology in Jermyn Street. This small stone weighs $\frac{3}{4}$ of a carat and was found near Ophir, west of Bathurst, New South Wales.

The Diamond mines of Borneo are all on the west side of the mountains known as the Ratoos Range.

About the year 1840, some Diamond beds were discovered in the district of Dolodoulá in the Island of Sumatra.

COLORED DIAMONDS.

THE Hindus divide Diamonds into four classes, according to their castes. Those that are of clear and pure water belong to the *Brahmana* class; those that are clear and are of the color of honey, to the *Kshetriya*; the cream-colored, to the *Vaisya* and the greyish-white, to the *Sudra*. Diamonds of several colors have been found, principal among which are the Blue, Red, Green, Olive, Black, Fire-colored and the Yellow.

The Blue Diamond is a thing of great rarity and, consequently, of very great value. The first Blue Diamond on record was the one bought by Tavernier

in India, in 1642, and sold to Louis XIV. It weighed in the rough, $112\frac{1}{4}$ carats and $67\frac{1}{8}$, when cut and kept in the French Regalia. In 1792, it was abstracted from the *Garde-Meuble*, where it was kept with the rest of the French Regalia, after they had been seized. All trace of this stone was lost since that period till 1830 when a Blue Brilliant was found in the possession of one Mr. Daniel Eliason, which was perfectly identical with the lost stone in quality and color. It was afterwards traced to Mr. Henry Thomas Hope and was then known as the Hope Diamond, weighing $44\frac{1}{4}$ carats. This difference in weight with the original stone is thought, by some conjecturers, to have been due to reduction by cleavage. The smaller part weighing 6 or 7 carats (most assuredly the cleavage of the larger one) turned up in the market in April, 1874. It was purchased in Geneva at the sale of the late Duke of Brunswick's jewels and now passes by the name of the "Blue Drop Diamond."

The only specimen of a red Diamond known to English jewellers is the one bought by Mr. Joseph Halphen of Paris, from a London firm.

A beautiful green stone of 80 grains is said to have fetched Rs. 360, at the sale of Marquis de Drée. The King of Saxony is in possession of a green Diamond which forms the button to his state hat. The finest specimen of a Diamond of this color was obtained for Rs. 2,000, about 20 years ago.

It was afterwards sold for Rs. 3,000. It subsequently fell into the hands of a jeweller in Bond Street, who sold it to an American gentleman for Rs. 6,000. Mr. Charles Drayson is its present owner and is known to be quite unwilling to part with it.

Black Diamonds of very great beauty sometimes come from Borneo. They are so remarkably hard that the ordinary Diamond-dust cannot make the slightest impression on them. They can be cut or polished by using their own dust. A coal-black Diamond was exhibited at the World's Fair of 1851, by Mr. Joseph Meyer. It weighed 350 carats. A black Diamond was seen about nine years ago, at Charles Nephews & Co., Jewellers, of Calcutta.

The yellow Diamonds are the most common of all.

Mode of Cutting—Indian and European.

THE Diamond, as mentioned before, can only be cut by itself in the form of a fine powder, which is generally prepared from defective stones and from the refuse in cleaving and cutting. This being put into a mortar of hardened steel is beaten until it is fine enough for use. Reference to the fact that Diamond is made to cut itself, is made in the touching verses composed by Charles I, on the night after his condemnation.

“With mine own power, my majesty they wound,
In the king's name the king himself's uncrowned ;
So doth the dust destroy the Diamond.”

The art of Diamond-cutting seems to have had its origin in India and that, at a very early period. Indirect evidences might be adduced to support this fact. Garcias ab Horto, (writing in 1565,) remarks that the Indians preferred the Diamonds of the "old rock," particularly those in their natural state, (which they called "Naifes,") to those that were *polished by human art*. Tavernier in visiting the Roalconda mines in 1665, found a large number of Diamond-cutters at work there. Each of them was furnished with a wheel of steel about the size of a dinner-plate. They worked on only one stone at a time but did so with great rapidity. The principal consideration which guided the Indians in cutting Diamond was that it should lose as little of its size as possible and they would rather leave it in an irregular shape than diminish it to any great extent—a practice, in direct opposition to the system now adopted in Europe.

The discovery of the art of cutting and polishing Diamond by means of its own dust, is attributed to Louis de Berquem, of Bruges, who is known to have constructed, in 1476, a polishing wheel in which Diamond-dust was used instead of Corundum, which the Chinese and Hindus had hitherto employed. But there are several instances to prove that Diamond-cutting was known in Europe, previous to this time. The clasp of the royal cloak of King Charlemagne was set with Diamonds. In the year 1290, a corporate body of gem-polishers

and cutters was formed in Paris; and in 1373, there were Diamond-polishers in Nürnberg. In 1434, Guttenberg learned gem-cutting and polishing of Andreas Drytzehen of Strasbourg. Amongst the jewels of Louis, Duke of Anjou, exhibited in the years 1360-1368, were several Diamonds; one of which was cut into the shape of a shield; another, in the form of a round mirror; a third, in that of a lozenge, &c. &c. &c. Of the pupils of Louis de Berquem, some went to Antwerp, some to Amsterdam, and others to Paris. The Diamond-cutting made considerable progress in this last place, under the patronage of Cardinal Mazarin. He had ordered twelve Diamonds of the French Crown to be newly cut and these were henceforward known as the "twelve Mazarins."* At the present time, Diamond-cutting is a flourishing trade in Holland and is chiefly in the hands of the Jewish inhabitants. Diamonds are now cut in a variety of forms, the principal among which are the Brilliant, Rose, Table, and the Lasque.

The Brilliant form is said to be the crowning invention in the art of Diamond-cutting. It is the form most esteemed, as it exhibits the peculiar lustre of the stone to the best advantage. But in this there is a larger waste of the material than in

* After they had disappeared after the Revolution of 1830, no one knew what became of them. At the recent betrothal of King Alphonso with Princess Mercedes, an Amsterdam merchant came to Madrid with twelve Diamonds which, he said, he was commissioned to sell by an owner who wished his name to be kept secret. Competent authorities have, upon careful examination, pronounced them to be the long lost Mazarins.

any other mode. This style of cutting was introduced by Vincenzo Peruzzi (or Vincente Perggi,) of Venice, in the latter end of the 17th century. "The Brilliant is formed of two truncated pyramids by a common base; the upper pyramid being much more deeply truncated than the lower; the upper side of the stone presenting a table of 32 facets inclined under different angles, and the underside, 25 facet. The correspondence between the upper and lower facets is arranged so as to multiply the reflection and refraction." Some explanation is necessary to render the technical names of the several parts of a cut Diamond intelligible to the lay reader. "The plane surface at the top is called the table; the bottom plane is called the *culet* or *culette*; the junction of the upper truncated pyramid with the lower is the *girdle*; and the lower pointed portion is called the *pavilion*. The facets are small triangular spaces or planes." The Brilliant is said to be single, double or old English cut (otherwise called the star single-cut), according to the number of facets. The English cutters make the girdle rather sharp but the Dutch make it broader. Brillonnés are those stones which are cut as Brilliants on the surface but have neither *culette* nor girdle. These are very rare.

The "Rose" cut has been in use since 1520 and resembles an opening rose-bud. It is formed by covering the rounded surface of the stone with equilateral triangles, placed base to base, making

the figure of a rhomb. The number of facets together with their position determines the different names of the Rose. Thus 24 facets make a Dutch Rose; the same number, but less raised, a Brilliant Rose; 36 facets, a Rose Recoupée &c. The circular stones are best suited for "Rose" cutting.

The Table-cut is made of those stones which, with considerable breadth, are of very trifling depth. It is produced by a series of diminishing four-sided planes below the girdle.

Lasques are formed from flat or veiny Diamonds and are said to be manufactured in India. The Indian cut has according to some, an upper part, lower part, and girdle. Its usual form is that of a single-cut Brilliant. But as the effects produced are not of much consequence, the stones are generally re-cut.

The point-cut was well known to Kentman who wrote in 1562. Some precious stones may either be cut as four-sided pyramids, or are so formed by polishing the faces of the octahedron and making them exactly true and regular. This style is only found in old ornaments.

Engraving.

ACCORDING to Blum, the discovery of the art of engraving the Diamond is assigned to Ambrosius Caradosso, a Milanese, and engraver to the Mint of Pope Julius II. He is said, in the year 1500, to have

executed upon a Diamond the figure of a Father of the church. But Paolo Morigia gives the credit of the discovery to Trezzo, the famous cameo-artist of Milan and asserts that his first attempt was the Coat of Arms of the Emperor Charles V. Clement Birago, a pupil of his, is known to have engraved upon a Diamond a portrait of Don Carlos, intended as a betrothal present to Anna, the daughter of the Emperor Maximilian II. He is also said to have engraved on Diamond the Spanish Arms as a signet for the same prince. One Jacobus Thronus (believed to be a Hollander) engraved on a Diamond, the Arms of Mary, Queen of Scots. Among the Hope precious stones, there were several engraved Diamonds. One of these had the bust of the Emperor Leopold I on a large Table-Diamond. Costanzi, who flourished at Rome in the beginning of the 18th century, is known to have executed several engravings on Diamonds, prominently amongst them, a Leda and the heads of Antonius and Nero.

In the collection of Her Most Gracious Majesty, our Empress, is preserved the signet-ring of Charles II, when he was the Prince of Wales; the device of which is the ostrich plumes between the letters C and P, very neatly cut upon a large yellow Diamond, a table $\frac{1}{2} \times \frac{7}{8}$ inch in dimensions, quaintly fashioned into a heater-shaped seven-sided shield. Louis Sires, gold-smith to Louis XV, is also said to have done some engravings, one of which is reported to be a very minute head of Julia, (daughter

of Titus,) executed upon the upper table of a regularly cut Brilliant.

*The price of Diamond. Its flaws and defects ;
mode of testing.*

THE price of Diamond, as of any other commodity, depends entirely upon the law of supply and demand. It is therefore well nigh impossible to fix a price which would be a safe guide to the intending purchaser, for all times. Approximate prices can, however, be given, when the market is supposed to be normal. In no other object of commerce, there are so many faults and imitations, of which the inexperienced should beware, as in Diamonds and other precious stones. The value depends materially upon the degree of perfection in which the articles are found when offered for sale. Amongst the most frequent faults are (1) *feathers*, *i.e.*, little rents or fissures in the inside of the stone. (2) *clouds*, *i.e.*, gray, brown, and white specks, which look very much like clouds. These give great deal of trouble when working the stone. (3) *sands*, or little seed-like bodies within the stone, of white, brown and red color. These are also called *dusts*, when very fine and found in large number in a stone.

A Diamond, wanted to be sold to the best advantage, must be perfectly free from the faintest tinge of color of any sort ; must have no flaws, or

specks or fissures in any part ; must be bright and lively and free from what is technically called "milk" or "salt," which are semi-opaque imperfections in the body of the stone. To ascertain if any of the above flaws exists, the stone should be breathed on until its lustre is temporarily destroyed and then the imperfections will be apparent. The stone must also be well-proportioned and properly cut. Even to the least experienced, the lustre of a Diamond when cut is sufficient to establish its identity. Some colorless Topazes, Emeralds, Sapphires and the white Zircon have sometimes been passed off as Diamonds. If the surface of the stone be the least scratched by the action of a fine file, it is not a Diamond. The rays of the sun easily pass through other gems, but in the Diamond they are refracted by the surface, which causes the superior brilliancy. According to Mr. Milburn, if the coating of a rough Diamond be smooth and bright with a little tinge of green in it, it is not bad ; but if there is a tincture of yellow with the green, it is a soft, greasy stone, and will turn out bad. Though the specific weight of the Diamond is nearly the same as that of the Topaz, the one can be distinguished from the other by its electrical properties. The Topaz retains its electric powers several hours after it has been developed by friction, whereas the Diamond loses it in the course of half an hour. The Diamond can, by its weight, be distinguished from colorless Corundums,

whose weight exceeds that of the former in the proportion of 8 to 7.

The jewellers of old used the "tincture" test to distinguish the real Diamond from the spurious, of which so many were then current, as the white Sapphire, the Citrine Beryl, and the Crystal cut into a pyramid. This tincture was a varnish made of ivory-black and mastich applied to the back of the stone, which, if it was a real Diamond, became all the more brilliant on account of this back ground; if any other gem, it became dull and lustreless showing the black through its substance. Some used the oil exuding from a roasted grain of wheat darkened with ivory-black, others backed the stone with a bit of black silk. The "Novas Minas" white Topaz of Brazil, known there as the "Slave's Diamond," is now the only stone which has any chance of being passed off for a Diamond. Though it is very hard and brilliant, it very much lacks "the Adamantine lustre and iridescence."

The terms, first water, second water, mean only first and second quality. Perfect Diamonds should be as clear as drops of the purest water; and they are of the second and third water, according to the degree of clearness in them, until decidedly yellow or brown, when they come under the category of colored stones. These colored Diamonds, on score of their rarity, are sold at fancy price.

Diamonds are generally valued per carats and it is necessary to explain the term. The word is

probably derived from the name of a bean, the fruit of a kind of *Erythina*, which grows in Africa. The tree which gives this fruit is termed by the natives "Kuara" or the sun. These fruits, when dried, were afterwards imported into India and here used for weighing the Diamond. They have now been universally adopted.

4 grains make	...	...	1 carat.
6 carats or 24 grains	...	...	1 penny-weight.
151½ carats	...	...	1 ounce troy.

But a carat is not of the same weight in all countries; for instance, in England it is equal to 205,4090 milligrams; in France, 205,5000; in Borneo, 105,000; in Madras, 207,3533, &c. &c.&c.

The following is an approximate price-list as given by standard authorities.

Diamonds below 2 grains.

Inferior, from	...	£ 4 to £ 6	per carat.
Medium	...	£ 6 to £ 8	„ „
Good	...	£ 8 to £10	„ „
Fine	...	£10 to £12	„ „
If over 2 grains, Fine	£12 to £15	„ „	
Over 3 grains	...	£15 to £20	„ „
Of one carat	...	£20 to £23	„ „

But the valuing of rough Diamonds is not to be made according to the above standard. The form and proportion of the crystal must first be taken into consideration, for, on these only, the loss of weight in cutting chiefly depends. Then, care must also be taken to distinguish the degrees of color and

the purity of the specimen. The best forms to select would be the octahedral and the rhombododecahedral. In valuing large rough Diamonds and specially those that came from the Cape, the fact should always be remembered that tints of color may be brought out in the cutting of a stone, which do not at all appear in its rough state; perfect polish and the power of reflection natural to the stone intensify any tint of yellow existing in it.

*The Supernatural and Medicinal Properties
attributed to the Diamond.*

THE mythology of all nations in the world attributes supernatural influence to almost every thing in nature. Trees and fields, temples and stones, mountains and rivers,—all were supposed to be the abode of good or evil spirits. Anselm Bœce De Boot, physician to the Emperor Rodolph and Maximilian II, wrote in 1664, as follows: "From their purity, beauty, and brilliancy, it is most probable, gems were selected as receptacles for good spirits, even as filthy, stinking and frightful places are usually the abodes chosen for evil and unclean spirits." Diamond being of all stones, the purest, hardest and most brilliant, it was naturally considered to be the most powerful in spiritual influence. It was consecrated to all that was holy and heavenly, and was known to have been a powerful charm, and, when under the influence of the planet Mars,

productive of great success. For many centuries past it was thought to be a most potent talisman against poison, pestilence, witchery, insanity, evil spirits and night-mare. It was esteemed a safeguard to virtue. Though it had the power of preventing evils, as above stated, on external application, (i.e. if worn,) it had a quite disastrous effect, if taken internally. Diamond-dust had such a fatal poisonous property that nothing could save the unfortunate who swallowed it. The Diamond was also supposed to bestow victory, fortitude and strength of mind. It softened wrath and strengthened wedded love; hence it was called the stone of reconciliation. It was also an infallible test of conjugal fidelity. A Diamond placed under the pillow of a married lady, without her knowledge, would make her reveal, during sleep, any secrets of her life, which she might have to conceal from her husband. Though it was believed to be incombustible, its lustre and other properties were supposed to be affected by heat. Hence, perhaps, the ancient practice of taking Diamond rings off the finger at bedtime, and putting them in a cup of cold water or on a marble, or some other cool surface. To the Ancients, Diamond represented inexorable justice and immutable fate. Hence the judges of the Hades were described as having hearts and bosoms of *Adamant*. The clouds which covered Destiny were also described as being of Adamant. To the moderns, it is a symbol of inno-

cence, constancy, faith, strength, &c., &c. A gem, (supposed to have been a Diamond), worn in the girdle, by Aaron, the High Priest, had, according to a Jewish legend, marvellous properties. It would become dark and dim, if brought into contact with a man, actually guilty : if the accused was really innocent, it would shine on with increased brilliancy. If the sins of the Hebrews were to be punished with death, the stone would put on a bloody color. But the most absurd and unique virtue, attributed to Diamond—and to no other gem—was the power of multiplying its species. Bœtius De Boot makes serious mention of a lady who possessed two hereditary Diamonds, which produced several others and thus left a generation.

CELEBRATED DIAMONDS.

The Koh-i-noor.

PERHAPS there is no other jewel in the world which is so much renowned for its antiquity and for the interesting romance with which it is connected as the *Koh-i-noor*. It is so old that some attribute its ownership to Karna, the king of Anga, who first discovered it near Masulipatam, in the bed of the Godavery, 5000 years ago. Other traditions speak of Rajah Vikramaditya of Oujien (56 B. C.), as having been the happy possessor of it. All subsequent trace of this stone was lost till it was taken

from the king of Malwa by Ala-ooddeen, in 1304. After the defeat of the Pathans by the Moguls in 1526, it remained in possession of the latter till the invasion of Nadir Shah. When Nadir Shah came to take possession of Delhi, Mahamood Shah, the then Emperor, had to give up every valuable thing in his treasury, except this jewel, which he used to keep concealed in his turban. A woman in the harem betrayed this fact to Nadir, who, strongly bent upon having it, planned a grand festival in which both the conqueror and the conquered were to meet and swear friendship. Nadir Shah proposed an exchange of turbans and thus managed to get possession of the stone. It was he who gave it the name *Koh-i-noor*, or the "mountain of light." From him it descended to his son, from whom Ahmed Shah, the founder of the Cabul dynasty, succeeded in getting it, by professing friendship in his time of distress. Shah Shujah, the son and successor of Ahmed Shah, being driven out of his kingdom by his brother, Mahmood, took away the *Koh-i-noor* with him and made it the companion of his exile. Runjeet Sing, the celebrated "Lord of the five rivers," contrived to get him at Lahore, where he was at once put to prison and given to understand that his release could be effected if he would part with the jewel. Suffering with his wife and family, all sorts of privation and misery at the hands of Runjeet, Shah Shujah at last consented to make over the thing to him. This was done on

the 1st June, 1813. Struck with the brilliancy of the stone, Runjeet asked him, "at what rate do you value it;" to which he replied, "good fortune : and that is always the property of those who had vanquished their enemies." The Diamond was now set in a bracelet and was always worn by Runjeet. People attached bad luck to the possessor of this stone, for it would appear that all who had it in their hands subsequently came to grief, and an attempt was therefore made to make it over to the idol Juggernath of Puri. This was never done and it was occasionally worn by his successors. After the murder of Shu Sing, it was deposited in the Lahore treasury, until Dullip Sing, (the son of Runjeet), was stationed at Lahore with an English Regent. When Punjab was annexed to the British Crown, all the state-jewels of Lahore were confiscated by the East India Company. It was stipulated that the *Koh-i-noor* should be presented to the Queen. It reached Her Majesty on the 3rd June 1850 and then weighed 186 carats. Its original weight, when it was with Arungzebe, was 793 carats. This reduction was due to the unskillfulness of Hortensio Borgio, a Venetian lapidary, who had been entrusted with the cutting of it. The Emperor had been so much displeased with his work that instead of paying for all his labors, he dispossessed him of his property and was with great difficulty persuaded to leave him his head. This stone created quite a sensation in the great

Exhibition of 1851, where it was valued at 14,00,000 of Rupees. The re-cutting of this stone being thought necessary, Herr Voorsanger of Amsterdam was selected to do it. The operation (conducted by steam) which commenced on the 6th July, was completed at the end of 38 days of 12 hours each, and is said to have cost 80,000 Rs. The *Koh-i-noor* has now assumed the form of a regular cut Brilliant, weighing $106\frac{1}{8}$ carats and is one of the principal jewels in the British Crown.

The Great Mogul.

THIS stone is often confounded with the *Koh-i-noor*. It is reported to have been found in or about 1650, in the Coloor mines, a place about 7 days' journey from Golconda. Meer Joomla, by birth a Persian, was the Grand Vizier and General to the King of Golconda. He had amassed enormous wealth, (principally by farming, under other names, the Diamond mines of the place,) and thus made himself the eye-sore of his master, who had on one occasion openly threatened his life. The Vizier sought and obtained the aid of Prince Aurungzebe, then Governor of the neighbouring provinces, and with his co-operation, surprized the King of Golconda and was about to make him surrender when the Prince was re-called by his father the Emperor Shah Jehan. Meer Joomla ingratiated himself into the favor of the great Emperor by making him magnificent presents, amongst

which was the "Great Mogul." Tavernier relates that he saw this Diamond at the Court of Aurungzebe, and that it weighed at that time $787\frac{1}{2}$ carats. It was at this stage of its history that the stone has come to be confounded with the *Koh-i-noor*. The same story about the cutting by Borgio, about Nadir Shah's trick in obtaining it, &c., is repeated in connection with this Diamond. Some conjecture that Tavernier has described one large stone as having been seen by him in the Court of Aurunzebe. If there had been another of the same weight and size, it must have surely been noticed by him. Hence it is thought that the *Koh-i-noor* and the *Great Mogul* are merely convertible names. Others suppose that the Great Mogul was a personal present to the Emperor Shah Jehan and most naturally it remained in his possession when he was in prison,—at the time of Tavernier's visit, and that consequently that traveller had no opportunity of examining it. They further believe in its existence amongst the regalia of the Persian Crown and in its having been designated there as the "Derya-noor," or "the ocean of light." But the drawings of the Shah's Diamonds which have lately been sent up to England, do not confirm this assertion. There has another theory been started which makes Borgio cut up the big stone into *three*; the one of which is now known as the *Koh-i-noor*; the other, as the *Great Mogul*, and the third was captured amongst the jewels of some petty Indian

Chief. But the description which Tavernier gives of the character of the stone he saw, differs materially from the actual character of the *Koh-i-noor*. "It was circular, rose-cut, very deep, of fine water, with but one little crack externally and one flaw internally and the work upon it that of an European lapidary; whereas the *Koh-i-noor* was in outline an irregular ellipse, faceted to no definite pattern, very flat, exhibited no more *water* than a bit of rock crystal, had several flaws, besides a large deficiency or fracture at one end and rude grooves cut in the sides, whilst all the work upon it was of that peculiar character, which the least experienced eye would detect at once as that of a Hindu Diamond-cutter."

There is one Diamond of the name of *Derya-noor* which is said to be in the possession of Nawab Abdool Gunny of Dacca, East Bengal, but whether it is identical with its great name-sake, we are not in a position to state.

The Pitt or Regent Diamond.

If not the largest, the Pitt or Regent Diamond is generally looked upon as the most perfect and beautiful Diamond in existence, remarkable alike for its shape, proportion and fine water. It weighed 410 carats in its original state. According to the story with which its history is connected, it was found by a slave at Puteal (about 135 miles

from Golconda) and kept concealed in the calf of one of his legs which he had purposely wounded and bandaged, for its reception. An English sailor promised to find a purchaser for it, provided he was paid half the value. But bent upon having the whole of the proceeds to himself, he lured the poor slave on board his ship and pitched him over the water. This Diamond was sold by him to a celebrated Parsee merchant named Jamchand, for the sum of 10,000 Rupees. Jamchand sold it, in 1701, to Mr. Thomas Pitt (grand-father of the Earl of Chatham,) the then Governor of Fort St. George, Madras, for 1,25,000 Rupees. The operation of cutting it into a perfect Brilliant, which was finished in two years, reduced its weight to 136 $\frac{7}{8}$ carats and cost him Rs. 50,000; 35,000 of which, however, was recovered by selling the fragments. The Duke of Orleans, Regent of France, bought it of Pitt for 13,50,000 Rupees. This Diamond was stolen from the *Garde-meuble* in 1792, but was restored to its possessor most mysteriously. The Republic then pledged it to a Berlin merchant from whom it was again redeemed. The Emperor Napoleon I. used to wear it in the pommel of his sword and always considered it to be the key-stone to all his future greatness. It was shown in the French Exhibition of 1855.

The Orloff or Amsterdam Diamond.

THIS stone formed, according to one account, one of the eyes of a Hindu God, and was stolen away

by a French Grenadier of Pondicherry, who had, with that object in view, taken refuge with the Brahmins and professed their faith for some time. It was afterwards sold for Rs. 20,000 to an English sea-captain who resold it to a Jew for 1,20,000 Rs. He, again, sold it to the Armenian merchant Shafras from whom it was purchased at Amsterdam, in or about 1772, by Prince Orloff, for presentation to Catherine II, at 9,00,000 of Rupees and a life-annuity of 40,000 Rupees and the grant of a Russian nobility to the seller. Another account says that it was one of the stones taken away by Nadir Shah from the Moguls; that it had a prominent place in his throne; and that it had, after his assassination, passed into the hands of one of his Affghan Generals and thence to the Armenian merchant Shafras. This stone resembles in its outline the "Great Mogul," as described by Tavernier, so closely, that, but for the difference in the weight, it may be taken for that long lost Diamond. A third account supposes it to have been brought to Russia by Lazarus Lazareff, the head of the Armenian family of that name, and grand-son of Manouk Lazareff, treasurer to Shah Abas II. Hence it is called by some the "Lazareff" Diamond. It is now placed in the Russian Imperial sceptre and weighs $194\frac{1}{4}$ carats, and, like the *Koh-i-noor*, has the underside flat and is rose-cut. Its size is about that of a pigeon's egg. The water is of a rather yellowish tinge.

The Nassuck Diamond.

THIS stone was originally found among the spoils captured from the Mahrattas at the conquest of Deccan, under the command of the Marquis of Hastings. It was then as large as a good-sized walnut and weighed $89\frac{3}{4}$ carats. But when re-cut, in London, as a Brilliant, by order of its proprietor, the Marquis of Westminster, it weighed $78\frac{3}{4}$ carats. It is very bright and pure but is very badly shaped. The East India Company had sold it to Messrs. Rundell and Bridge, who, on their retirement, sold it by auction to a jeweller for 72,000 Rs., though it was valued at three lacs.

The Nizam.

THIS stone is said to have been found at Golconda and is now almost in its primitive condition. It weighs 340 carats. It was by some ominous accident broken asunder in the year of the Indian Mutiny.

The Shah of Persia.

COSROES, the younger son of Abass Mirza Shah, of Persia, presented this stone to Emperor Nicholas of Russia. It weighs 86 carats and is perfectly pure and brilliant. It is only partially cut; many of its natural octahedra being preserved. The interest of this stone is enhanced by the Persian

inscription it bears of its former owners, engraved as follows :—

EK-BEK SHAK,	}	<i>Lords of Irostan.</i>
NIZIM SHAK,		
FETH ALI SHAK,		

Its shape is that of a long prism.

The Pacha of Egypt.

ALL that is known of this stone is that it was found in the possession of Ibrahim Pacha. It weighs 40 carats ; is of an octagonal form, Brilliant-cut and of very good quality.

The Mattam Diamond.

THIS stone belongs to the Rajah of Mattam, Borneo, and is at present the largest Diamond known ; its weight being 367 carats. It was found at Landak, Borneo, in the year 1787. It is egg-shaped ; is of pure water and has a small indentation at the short end. Notwithstanding the many battles fought for it, this precious stone is still in the possession of the Rajah. The Dutch Governor of Batavia offered for it five lacs of Rupees, and two men-of-war, with stores and ammunitions complete ; but the owner refused to part with it on any account, considering it to be a talisman, on the possession of which depended the fortune and hapiness of his family. The Malayese believe that all kinds of disease can be cured by means of the water in which this Diamond has been steeped.

The Sancy Diamond.

THE early history of the Sancy Diamond is not minutely traceable. According to some, it came from India and, in 1479, fell into the hands of the King of Portugal, Don Antonio, who, on the occasion of his visit to England, made with the purpose of securing assistance in prosecuting his claims to the throne, which was then in the possession of the Spaniards, pledged it with Queen Elizabeth for £ 5,000 sterling. To avoid further importunities from the Portugese Pretender for more money, the Queen returned the Diamond to him, giving up all claims to the sum she had advanced. This stone was subsequently sold by him to Nicholas de Harlay, Baron de Sancy, a Huguenot gentleman. From this owner the stone has assumed the name "Sancy." It was borrowed of the Baron by Henry IV of France. The messenger sent in charge of this valuable stone was waylaid and murdered by robbers, but, acting up to previous arrangements, he managed to elude them, by swallowing it. It was afterwards taken out of his stomach by the Baron, in whose family it remained for more than a century. It was next traced to James II of England, who, in his exile (1688) carried it to France. There it was sold to Louis XIV for 2,50,000 Rupees. Louis XV wore it in the clasp of his hat, at his coronation. In the French revolution of 1792, along with various

other Crown jewels of France, the Sancy was lost, until 1830, when it was found in the possession of a French merchant. In 1838, the Prince Paul Demidoff bought it at 7,50,000 Rupees. In 1865 Messrs. Garrads of London purchased it of the Demidoff family, for the late Sir Jamsetjee Jeejeebhoy of Bombay, at two lacs of Rupees.

This stone is almond-shaped, of very fine water and weighs $53\frac{1}{2}$ carats. The cut is evidently Indian.

Charles the Bold's Diamond.

ACCORDING to some, the Sancy is quite a distinct thing from what is called Charles the Bold's Diamond. Those who confuse the one with the other, say that the Sancy, after it was brought from India, fell first into the hands of Charles the Bold, Duke of Burgundy, and then into those of the king of Portugal. Those who want to establish a separate indentity for "Charles the Bold's Diamond," affirm that this was one of the three Diamonds which Charles the Bold had given to Louis de Berquem to be experimented upon in rose-cutting. After the defeat at Granson, the Duke's Diamond was found by a common soldier, enclosed in a valuable box. Preferring to have the latter, the soldier threw away the stone, but subsequently changing his mind, picked it out from under a waggon and sold it for a florin to a priest who, in his turn, sold it to a citizen of Berne for

three francs. Jacques Fugger, a famous merchant, of the Nuremburg family, bought it of the Bernese Government. From this family it came into the hands of Henry VIII, whose daughter Queen Mary, brought it, in her dower, to Phillip II. We have already noticed that a large Diamond was pledged by Don Antonio with Queen Elizabeth, and from this portion of the history, the Sancy, (which was evidently the stone pledged by Antonio) is confounded with the Burgundian Jewel. It was a matter of utter impossibility for the latter to have passed into the hands of Antonio—one, who was known to have been the mortal enemy of Phillip's. By a strange chance, it came back to the great-grand-son of its original owner, Charles the Duke of Burgundy. Its present whereabouts are unknown.

The Florentine Brilliant.

THIS stone was, according to a tradition, bought for a trifle at a curiosity stall in Florence, being then considered as nothing more than a yellow crystal. The history of this stone is sometimes confounded with that of Charles the Bold's. The same story regarding its being found by a soldier and sold by him to a priest is also repeated in connection with the history of this stone. The fact is, Charles the Bold had three Diamonds of very great beauty and value, and it appears that the history of the two is confused with one another. The third is the Sancy. We have already noticed the

story in connection with what we have called Charles the Bold's Diamond. The story about the other stone, which we will designate as the Florentine Brilliant differs from that of the other, from the point, where the gem was sold by the priest. Instead of its being purchased by Fugger (as in the case of the other stone), the story makes it come into the hands of a rich Bernese merchant, Bartholomew May. In 1482, it was sold to a Genoese, who, in his turn, sold it to Ludovico Sforza the Moor, Duke of Milan, for 14,000 ducats. After the fall of the house of Sforza, this stone came into the possession of Pope Julius II, who presented it to the Emperor of Austria. It is also called the Grand Duke of Tuscany or the "Austrian Yellow," owing to its decidedly yellow color, notwithstanding which, it is valued at 10,50,000 Rs. It is cut as a double-rose and weighs $139\frac{1}{2}$ carats.

The Braganza.

THIS stone was discovered in Brazil, in 1741, and weighed, in its rough state, 1680 carats. It is of the size of a hen's egg, of deep yellow color and is reported to be valued at 58,35,00,000 Rupees. But doubts are entertained as to its being a Diamond, it being generally believed to be a white Topaz, and as the Portuguese Government, of whose Crown Jewels it forms a part, would not suffer it to be cut or even examined, there is very little chance of the doubts being cleared up.

The Pigott Diamond.

THIS stone was taken away from India by Lord Pigott. Over fifty years ago it was sold in a lottery for three lacs of Rupees and was subsequently bought by Messrs. Rundell & Co. for 60,000 Rupees. When sold to the Pacha of Egypt, it fetched 3 lacs of Rupees again. It is Brilliant-cut, of a beautiful shape and weighs $82\frac{1}{4}$ carats. The name of the present owner is not known.

The Hope Diamond.

A DETAILED account of this stone has already been given under the heading of "Coloured Diamonds." This beautiful and most important blue Diamond was supposed to have been taken from India by Tavernier and sold to the French Government, wherefrom it was stolen, during the Revolution. It was subsequently traced to Mr. Eliason and from him to Mr. H. T. Hope. Its original weight was $112\frac{3}{16}$ carats; when stolen from the French Regalia, it was 67; and being subsequently re-cut as a Brilliant and thereby reduced by cleavage, (which has given us its counter-part, the blue Drop Diamond,) it weighed $44\frac{1}{2}$ carats. It figured a great deal in the Great Exhibition of 1851.

The Eugénie Brilliant.

THIS perfect Brilliant was purchased by the late Emperor Napoleon III, and given to the Empress

Eugénie. We are not certain whether it is still in her possession, as the greatest portion of her valuable jewelry has been sold to His Highness the late Maharajah of Puttiala, through Messrs. Hamilton & Co., Jewellers, of Calcutta. It is of an oval shape and blunt at one end and weighs 51 carats.

The Cumberland Diamond.

THIS stone was bought by the City of London for a lac of Rupees and presented to the Duke of Cumberland, after the battle of Culloden. It was one of the stones claimed by the Hanover Crown, to whom it has been restored by our Most Gracious Majesty. Its weight is 32 carats.

The Star of the South.

THIS is the largest Diamond ever found in Brazil. It was found in July 1853, by a poor Negro who was at work in the mines of Bogagen, in the province of Minas-Gerães. When rough, it weighed $254\frac{1}{2}$ carats, but the cutting of it into a Brilliant has reduced it to 125 carats. It is a Diamond of the purest water and under light exhibits a lovely rose-tint. It was purchased by M. Halpen, or according to some writers, by Mr. Coster of Amsterdam, who is also reported to have cut it. It was shown in the London and Paris Exhibitions.

The Polar Star.

THIS Brilliant was at one period owned in England, but is now to be found among the Russian

Crown Jewels. It is remarkable for its purity and lustre, and is said to weigh 40 carats.

Other large Diamonds.

THE Portuguese Crown possesses many large and brilliant Diamonds, foremost among which is a Brazilian stone found in 1775 by a Negro, in the bed of the River Abaité, near Rio Plata. The following is the romance connected with the discovery. Three Brazilians, convicted of some high misdemeanour were banished to the interior of Brazil, for life. These unfortunates used to beguile their time by searching for valuable matter. One day they came to the River Abaité, the bed of which had lain dry for sometime, owing to scarcity of rain. There they chanced to see a Diamond, nearly an ounce in weight, which, with the help of a priest, was taken to the Governor of Villa Rica. All the officers of this place having been satisfied as to the nature of the stone, the Governor restored the exiles to freedom and had the gem sent to Rio de Janiero and thence to Lisbon. Its weight was then $138\frac{1}{2}$ carats. Some conjecturers connect this story with the discovery of the "Star of the South," with which they identify this stone.

Some very large Diamonds have come from the Cape. One was the "Star of South Africa," weighing in the rough $83\frac{1}{2}$ carats and after cutting, $46\frac{1}{2}$. The largest stone yet discovered here is what is now famous as the "Stewart Diamond," which

weighed in the rough state $288\frac{3}{8}$ carats. It was consigned to Messrs. Pittar Leverson & Co., who have also in their possession the so-called "Fly Diamond" which was also discovered in this place by one Antonie. The "Dudley Diamond" weighing about 46 carats is another important stone, come from the Cape. It is triangular in shape, very brilliant, perfectly free from color and very difficult of distinction from an old Indian stone. It was sold by Messrs. Hunt and Roskell to the present Earl of Dudley.

The Brazilian Government is in possession of some very large and curious stones.

The Spanish Government is also very rich in Diamonds and other jewels.

In the Russian Treasury is a brilliant Ruby-colored Diamond of 10 carats, bought by Paul I, for 1,00,000 roubles.

Mr. Dresden, a London merchant, possesses a drop-shaped Diamond; one of the finest stones at present in the market. It was lately found at Brazil; is perfectly free from flaws and has extraordinary brilliancy. It weighs $76\frac{1}{2}$ carats.

In the "Green Vaults" at Dresden, there is a green Diamond which once belonged to Augustus the Strong. It is remarkably beautiful and weighs $48\frac{1}{2}$ carats. Here are also some very beautiful parures, and four very valuable yellow Brilliants, the largest of which weighs $117\frac{1}{4}$ and the smallest $52\frac{1}{2}$ grains respectively.

There are two large Diamonds with the Turkish Government, one of which is of 84 and the other of 147 carats in weight.

There are several Diamonds of more or less brilliance and weight, in Burmah and China; also in the possession of some of the native princes and noblemen, in India (especially at Hydrabad, Baroda and Puttiala.) There are some very beautiful and costly Diamonds in Bengal, particularly, some with the Maharajah of Burdwan, Nawab Abdool Gunny C.S.I. of Dacca* and Maharani Surnomoye of Cosimbazar.† Some of the rich families in Calcutta have Diamonds, conspicuous alike for their size and brilliance; amongst which may be mentioned the stones set in finger-rings, belonging to the estates of Babu Kally Kissen Tagore,‡ Coomars Raj Coomar Roy and Kally Kissen Roy, and the late Babu Khelut Chunder Ghose. There are some very good Diamonds in the Mullick Family. There are also some valuable *Kanthás* or necklaces, to be found with the natives of this country, amongst which may be cited those in the possession of Rai Dhunput Singh Bahadoor of Azimgunj, Rai Budridas Mokeem (Jeweller to His Excellency the Viceroy and Governor-General of India) and of the estate of the late Babu Khelut Chunder Ghose.

* Used by the Nawab's son as an armlet.

† Also with Joshee jee of Benares, and in the estate of the late Jugut Sett of Moorshedabad.

‡ This Diamond shows a rosy color.

Several remarkable Diamonds are to be seen in the estate of the Hon'ble Maharajah Jotcendro Mohun Tagore Bahadoor, of Calcutta. Amongst those that are set in rings may be mentioned the "*Tagore Brilliant*," a Diamond of about 55 Ratis* in weight, of the purest water and very great brilliance, free from any flaws whatever; the "*Sukh-tára*" (or the Morning Star), very white and of a round shape; the *Arun-dhatí* (the Sanskrit name for a certain star), flawless and of exquisite beauty and purity; and the *Banga-tára*, (or the star of Bengal,) rose-cut, of great lustre, and of a lovely rose-tint; without the slightest spot or flaw in it. There is a brilliant Cape Diamond, (also set in a ring,) circular in shape and weighing about 31 Ratis. The large Diamond of about 50 Ratis, which is set in the *Seerpaich* or head-ornament of the Maharajah is a specimen of rare beauty. A splendid greenish Diamond, belonging, according to the jewellers, to the *Bunspat* species, (which are believed to bring good luck to the owner,) bought of the late Sooklal Johury, adorns the crown of the Maharajah's family idol. There is also in the Maharajah's estate a magnificent *kanthá*, consisting of 19 brilliant Diamonds, the largest of which weighs about 37 Ratis and the smallest, about 6. It has been valued by the jewellers at 80,000 Rupees.

* A Rati is one-eighth less than a carat.

There is also in the possession of the Hon'ble Maharajah a red Diamond, called the "Cingalese Red," set in a ring, and weighing about 10 *ratis*. The stone is so red that no layman would know it for anything else but a Ruby. But, in fact, it is a rare specimen of a Diamond, conspicuous alike for its brilliancy and flawlessness, and without having the faintest tinge of what are called the "milky" imperfections, so common in the Ruby. It is said to have been discovered in a mine at Ceylon, and to have remained for sometime in the possession of a respectable family of that place. Johurlal Mokeem, son of the late Boodh Sing Mokeem of Delhi, had this gem brought to him by a *Chulia* (petty dealer), and has subsequently sold it to the Hon'ble Maharajah.

अथ माणिक्यं ।

मूलम् ।

सिन्धौ रावणगङ्गायां सिंहले जन्म कीर्तितं ।

क्षेत्राणि चीणि तस्य स्युर्माणिक्यस्य जगुर्बुधाः ॥ १५२ ॥

सिंहले तु भवेद्रक्तं पद्मरागमनुत्तमं ।

पीतं कालपुरोद्भूतं कुरुविन्दमिति स्मृतं ॥ १५३ ॥

अशोकपल्लवच्छायममुं सौगन्धिकं विदुः ।

तुम्बुरे छाया नीलं नीलगन्धि प्रकीर्तितं ॥ १५४ ॥

माणिक्यका वयान ।

तर्जमा ।

रत्नपार्वती पण्डित लोक कहते है, सिन्धु, रावणगङ्गा और सिंहल देश इन ही तिन जगहोमे माणिक्य पयदा होता है । १५२ ।

कोई कोई पण्डित कहते हैं, के सिंहल, कालपुर और तुम्बुर देश यही तिन जगहोमे माणिक्यकी खान पाइ जाति है, उसीमेसे सिंहल देशमे जो माणिक्य पयदा होता है, वह वज्रत् उत्तम, और सुख रत्न, कालपुरमे जो माणिक्य पयदा होता है, उसका पीला रत्न, और उसको कुरुविन्द कहते है; अगर अशोकफुलके पल्लवके समान रत्नदार होए, तो उसको सौगन्धिक बोलते है; और तुम्बुर देशमे जो माणिक्य पयदा होता है, उसका रत्न नीला होता है, और उसको नीलगन्धि कहते है । १५३।१५४ ।

RUBY.

TRANSLATION.

152. According to some authorities, the ruby is found in Ceylon and the lands bordering upon the Indus and the Rávana Gangá.

153—154. According to others, ruby quarries are found in Ceylon, Kálpur and Tumbura. The rubies of Ceylon are beautifully red; those of Kálpur are yellow, and are called *kuruvinda* (rubicelle); and those of Tumbura are furnished with a blue shade and are hence called *nílagandhi* (violet ruby). That ruby which shoots a gleam green as the leaf of the *asoka* goes by the name of *saugandhika* (spinel).

মাণিক ।

অনুবাদ ।

কোন কোন রত্নতত্ত্বজ্ঞ পণ্ডিত কহেন, সিন্ধুনদ, রাবণ গঙ্গা ও সিংহল দেশ এই তিন ক্ষেত্রে মাণিক্য বা পদ্মরাগ উৎপন্ন হয় । ১৫২ ।

কেহ কেহ বলেন, সিংহল, কালপুর ও তুম্বুর দেশ এই তিন স্থানেই মাণিকের আকর দেখা যায়; তন্মধ্যে সিংহল-দেশোৎপন্ন মাণিক দেখিতে অতি উত্তম এবং রক্তবর্ণ; কালপুরে পীতবর্ণ পদ্মরাগ জন্মিয়া থাকে; এবং তাহাকে কুরুবিন্দ কহে; যে পদ্মরাগ অশোকপল্লবের ন্যায় ছায়া-বিশিষ্ট, তাহাকে নৌগন্ধিক কহে; তুম্বুর দেশজাত মাণিক নীলচ্ছায়াবিশিষ্ট এবং নীলগন্ধি বলিয়া উল্লেখিত হয় । ১৫৩ । ১৫৪ ।

मूलम् ।

उत्तमं सिंहलोद्भूतं निकृष्टं तुम्बुरोद्भवं ।

मध्यमं मध्यमं ज्ञेयं माणिक्यं चेवभेदतः ॥ १५५ ॥

वन्धूकगुञ्जासकलेन्द्रगोप-

जवाननादृक्समवर्णशोभाः ।

भ्राजिष्णवो दाडिमवीजवर्णा-

स्तथापरे किंशुकपुष्पभासः ॥ १५६ ॥

तर्जमा ।

सिंहल देशमें जो माणिक पयदा होता है, वही सबसे उमदा है, और तुम्बुर देशमें जो माणिक पयदा होता है, वह वज्रत् खाराप और कालपुर देशका मध्यम और जगहों के बदलनेसे माणिक तिन कसिमका होता है । १५५ ।

माणिकमेसे वज्रत्से माणिक केत्ने वन्धूकके फुल, केत्ने घुघची, केत्ने वीरवज्रटी, केत्ने कनेलफुल, केत्ने लौके समान रङ्गदार होते हैं, और केत्ने बड़े चमकदार आनारके दानेके समान, केत्ने पलाशफुलके समान

TRANSLATION.

155. The rubies of Ceylon are good *par excellence*, while those of Tumbura are at the bottom of the scale, the rubies found in Kálpur occupying the middle position. Rubies vary in value in accordance with the place where they are respectively found.

156—159. Of rubies, some are like the *bandhú-ka** flower, some are like the *gunjá* berry, some like the cochineal, some like the China rose, some like blood, some like the seeds of the pomegranate, some like the flower of the *butea frondosa*,

অনুবাদ ।

সিংহল দেশে যে মাণিক জন্মে, তাহাই সর্বোৎকৃষ্ট ; তুম্বুরদেশোৎপন্ন পদ্মরাগ সর্বনিম্নকৃষ্ট ; এবং কালপুরোদ্ভূত মাণিক মধ্যম বলিয়া প্রসিদ্ধ আছে । ক্ষেত্রভেদে মাণিক উত্তম, মধ্যম ও অধম এই তিনপ্রকার হইয়া থাকে । ১৫৫ ।

পদ্মরাগের মধ্যে কতকগুলি বন্ধুক (বাঁধুলী) পুষ্প-সদৃশ, কতকগুলি গুঞ্জার (কুঁচের) ন্যায়, কতকগুলি ইন্দ্রগোপকীটের সমান, কতকগুলি জবাকুসুমের ন্যায়, কতকগুলি রক্তের ন্যায়, কতকগুলি দাড়িম্বের বীজের ন্যায়, কতকগুলি পলাশপুষ্পসদৃশ,

* A species of plant.

मूलम् ।

सिन्दूररक्तोपलकुङ्कुमानां

लाक्षारसस्यापि समानवर्णाः ।

सान्द्रेऽपि रागे प्रभया स्वयैव

भवन्ति लाक्षास्फुटमध्यशोभाः ॥ १५७ ॥

कुसुमनीलद्युतिरागमिश्र-

प्रत्यग्रलाक्षारसतुल्यभासः ।

तथापरे गोक्षुरकण्टकारी-

पुष्पार्चिषो हिङ्गुलवत्त्विषोऽन्ये ॥ १५८ ॥

चकोरपुंस्कोकिलसारसानां

नेत्रावभासद्युतयश्च केचित् ।

अन्ये पुनर्नातिविपुष्पितानां

तुल्यत्विषः कोकनदोदराणां ॥ १५९ ॥

तर्जमा ।

केतूने सिन्दूरके समान, केतूने लालकमलके, समान, केतूने
 रोलीके समान, केतूने महावरके समान, केतूने गहरे सुख,
 और गहरे महावरके समान, केतूने कुसुमफलके समान,
 केतूने नीलापनलियेऊये महावरके समान, और केतूने
 गोक्षुर और कण्टिकारीफलके समान, केतूने इंगुरके समान,
 और केतूने चकोर, कोकिल, सारसपक्षीके आंखके समान,
 और केतूने कमखिलेऊये लाल पद्मफलके पेटके समान,
 होते हैं । १५६ । १५७ । १५८ । १६६ ।

TRANSLATION.

some like red lead, some like the red lotus, some like saffron, some like *alakta*,* some like deep blood, some like deep *alakta*, some like the *kusuma* flower, some like *alakta* with a shade of blue, some like the flower of *asteracantha logifolia* and *kantakári*,† some like vermilion, some like the eyes of the Greek partridge, *cuculus Indicus*, or the Indian crane, and some like the interior of the half-blown red water lily.

অনুবাদ ।

কতকগুলি সিন্দূরের সমান, কতকগুলি রক্ত পদ্মের
 ন্যায়, কতকগুলি কুঙ্কুমের তুল্য, কতকগুলি অলক্তের
 সদৃশ, কতকগুলি গাঢ় রক্তের ন্যায়, কতকগুলি গাঢ়
 অলক্তের ন্যায়, কতকগুলি কুঙ্কুমকুঙ্কুমের সমান, কতক-
 গুলি ঈষৎ নীলের দ্ব্যতিমিশ্রিত অলক্তের ন্যায়, কতক-
 গুলি গোক্ষুর ও কণ্টীকারীপুষ্পসদৃশ, কতকগুলি হিম্বুলের
 ন্যায়, কতকগুলি চকোর, কোকিল ও সারস পক্ষীর
 চক্ষুর সমান, এবং কতকগুলি নাতিপ্রক্ষুটিত কোকনদ
 (রক্তকুমুদ) পুষ্পের উদরের ন্যায় বর্ণবিশিষ্ট হইয়া
 থাকে । ১৫৬।১৫৭।১৫৮।১৫৯ ।

* The red resin of certain trees.

† Vide ante.

मूलम् ।

प्रभावकाठिन्यगुरुत्वयोगैः

प्रायः समानाः स्फटिकोद्भवानां ।

आनीलरक्तोत्पलचारुभासः

सौगन्धिकाख्या मणयो भवन्ति ॥ १६० ॥

यो मन्दरागः कुरुविन्दजेषु

स एव जातः स्फटिकोद्भवेषु ।

निरर्घिषोऽन्तर्वज्रलीभवन्ति

प्रभाववन्तोऽपि न तत्समानाः ॥ १६१ ॥

ये तु रावणगङ्गायां जायन्ते कुरुविन्दवः ।

पद्मरागसमं रागं विभ्राणा न स्फुटार्घिषः ॥ १६२ ॥

तर्जमा ।

सौगन्धिक मणि चमकमे सक्तिमे, और भारीपन्मे आक्सर स्फटिकसे जो माणिक पयदा होता है, उसके समान है, और उसका रङ्ग थोड़े नीलापनलियेज्जये लाल कमल फलके समान है । १६० ।

जो कुरुविन्द थोड़े रङ्गदार होए, वह स्फटिकसे भी पयदा होता है, अगर वह रङ्गमे कमभी होए, लेकिन उसके भितरका तेज ऐसा ज्यादा है, के वज्रत् रङ्गदार और कुट्टेनेवाला अर्थात् अतिप्रभाविशिष्ट माणिक उसके समान नहि होता है । १६१ ।

रावणगङ्गामेसे जो कुरुविन्द पयदा होता है, वह माणिकके समान सुख रङ्गदार होता है, लेकिन माणिकके समान दीप्तिमान नहि । १६२ ।

TRANSLATION.

160. The *saugandhika* resembles the crystal in brightness, weight and hardness; and its color is like that of the red-lotus dashed with blue.

161. Of *kuruvinda* rubies, that which is reddish, owes its origin to crystal; still its inner lustre is such as even to surpass the brightest *padmarāga*.*

162. The *kuruvindas* which are produced in the *Rāvanagangā*, are red like the *padmarāga*, but are not so bright.

অনুবাদ ।

সৌগন্ধিক মণি প্রভাব, কাঠিন্য ও গুরুত্বে প্রায়ই স্ফটিকোদ্ভব পদ্মরাগের সমান এবং তাহার বর্ণ দ্বিধা নীলের আভাযুক্ত রক্তোৎপলের সদৃশ হয় । ১৬০ ।

কুরুবিন্দের মধ্যে যেটা অল্পপরিমাণে লোহিতবর্ণ হয়, সেটাও স্ফটিক হইতেই জন্মে, তথাপি তাহার অন্তর্গত তেজ এত অধিক হয় যে, অতি প্রভাবিশিষ্ট পদ্মরাগও তাহার সমান হইতে পারে না । ১৬১ ।

রাবণগঙ্গাতে যে সকল কুরুবিন্দ উৎপন্ন হয়, তাহারা পদ্মরাগের সমান লোহিত্য ধারণ করে, কিন্তু তদ্রূপ দীপ্তিশালী হয় না । ১৬২ ।

* A kind of ruby.

मूलम् ।

वन्धूजीवि शिखण्डीकं इन्द्रगोप्योद्गुप्यकं ।

रक्ताख्यं कुट्टिमञ्चैव पर्णं सीमन्तकं तथा ॥ १६३ ॥

गैरिकाख्यं सूर्यसंज्ञं द्रुमामयमथोत्तरं ।

महाराजनगन्धगाख्यं गोक्षुरं कण्टकारिकं ॥ १६४ ॥

तद्भजमा ।

माणिकका रङ्गका अनुसार जो जो नाम है, वही सब नीचुमे लिखा जाता है । ज्ञासा:-जिसका रङ्ग वन्धूजीव-फुलके समान, उसको वन्धूजीवि, जिसका रङ्ग घुंघचीके समान, उसको शिखण्डीक ; जिसका रङ्ग इन्द्रगोप कीटके समान, उसको इन्द्रगोपि ; जिसका रङ्ग कनेलफुलके समान, उसको ओड्र पुष्पक ; जिसका रङ्ग सुखके समान, उसको रक्ताख्य ; जिसका रङ्ग आनारके दानाके समान, उसको कुट्टिम ; जिसका रङ्ग पलाशफुलके समान, उसको पर्ण ; और जिसका रङ्ग सिन्दूरके समान, उसको सीमन्तक कहते हैं । १६३ ।

जिसका रङ्ग गेरीमाट्टिके समान, उसको गैरिक ; जिसका रङ्ग जाफरानके समान, उसको सूर्यसंज्ञ ; जिसका रङ्ग लाक्षाके समान, उसको द्रुमामय ; जिसका रङ्ग कुसुम-फुलके समान, उसको महाराजनगन्धि ; जिसका रङ्ग गोक्षुरके फुलके समान, उसको गोक्षुर ; और जिसका रङ्ग कण्टीकारीफुलके समान, उसको कण्टकारिक कहते हैं । १६४ ।

TRANSLATION.

163. Rubies have different appellations according to their colors. That which is like the *bándhuli* flower, is called *bandhujibi*, that resembling the *gunjá* berry, is called *sikhandika*, that which is like the cochineal, is called *indragopi*, that which resembles the China rose, is called *odrapushpaka*, that which is like blood, is called *raktákhyā*, that which is like the seed of the pomegranate, is called *kuttima*, that which is like the *kinsuka* flower, is called *parna*, and that which is like vermilion, is called *símantaka*.

164. That ruby the color of which is like mountain slime, is called *gairikákhyā*, that which is like saffron, is called *súrjasanga*, that which is like lac, is called *drumámaya*, that which is like the *kusuma* flower, is called *mahárájanagandhi*, that which is like *asteracantha longifolia*, is called *gokshura* and that which is like the *solanum jaquini*, is called *kantakárika* (Almandine Ruby.)

অম্ববাদ ।

মাণিক্যের বর্ণগত নাম প্রদর্শিত হইতেছে । যথা :—
যাহার বর্ণ বাঁধুলী পুষ্পের সদৃশ, তাহাকে বন্ধুজীবী; যাহার বর্ণ গুঞ্জাসদৃশ, তাহাকে শিখণ্ডীক; যাহার বর্ণ ইন্দ্রগোপকীটের সদৃশ, তাহাকে ইন্দ্রগোপি; যাহার বর্ণ জবাফুলের ন্যায়, তাহাকে ওড়পুষ্পক; যাহার বর্ণ রক্তের সদৃশ, তাহাকে রক্তাখ্য; যাহার বর্ণ দাড়িমবীজের তুল্য, তাহাকে কুট্টিম; যাহার বর্ণ কিংশুকপুষ্পের সদৃশ, তাহাকে পর্ণ এবং যাহার বর্ণ সিন্ধুরের ন্যায়, তাহাকে সীমন্তক বলে । ১৬৩ ।

যাহার বর্ণ গৈরিকসদৃশ, তাহাকে গৈরিকাখ্য; যাহার বর্ণ কুঙ্কুমের ন্যায় তাহাকে সূর্যসংজ্ঞ; যাহার বর্ণ লাক্ষাসদৃশ, তাহাকে দ্রুমাময়; যাহার বর্ণ কুসুমফুলসদৃশ, তাহাকে মহারাজনগন্ধি; যাহার বর্ণ গোক্ষুরপুষ্পসদৃশ, তাহাকে গোক্ষুর; যাহার বর্ণ কণ্টীকারীপুষ্পসদৃশ, তাহাকে কণ্টকারিক বলে । ১৬৪

मूलम् ।

मणिरागं चकोराक्षं कोकिलाक्षं तथैव च ।

सारसाक्षं कोकनदं माणिक्यं परमं विदुः ।

एवं वज्रविधं विप्र माणिक्यं भुवि जायते ॥ १६५ ॥

वर्णानुयायिनस्तेषामन्त्रदेशे तथापरे ।

प्रजायन्ते तु ये केचित् मूल्यन्ते समवाप्नुयुः ॥ १६६ ॥

तथैव स्फटिकोत्थानां देशे तुम्बुरसंज्ञके ।

समरागाः प्रजायन्ते खल्वमूल्या हि ते स्मृताः ॥ १६७ ॥

तर्जमा ।

जिसका रङ्ग हिङ्गुलके समान, उसको मणिराग ; जिसका रङ्ग चकोर पक्षीके आंखके समान, उसको चकोराक्ष ; जिसका रङ्ग कोयेलके आंखके समान, उसको कोकिलाक्ष ; जिसका रङ्ग सारसपक्षीके आंखके समान, उसको सारसाक्ष और जिसका रङ्ग सालुकफुलके समान, उसको कोकनद कहते हैं । जमीनपर यही प्रकारसे वज्रत्तरहेका माणिक पयदा होता है । १६५ ।

अन्त्र देशमे जो माणिक पयदा होता है, उसमेसे जिसका जिस्तरहेका रङ्ग होए, उसका ऐसा दाम होता है । १६६ ।

तुम्बुर देशमे स्फटिकसे मणिकी तरह जो माणिक पयदा होता है, उसका दाम वज्रत् कम होए । १६७ ।

TRANSLATION.

165. The ruby the color of which is vermillion, is called *manirāga*, that which resembles the eye of the Greek partridge, is called *chakarāksha*, that which is like the eye of the *cuculus Indicus*, is called *kokilāksha*, that which is like the egg of the Indian crane, is called *sārasākhyā*, and finally that which is like the red-lotus, is called *kokanada*. The earth produces a splendid variety of the kinds enumerated above.

166. The *Andhra* country* produces rubies resembling the *kuruvinda* of *Rāvanagangā*. These have the same value as *kuruvindas*.

167. The *padmarāgas* of Tumbura, which resemble in color crystalline *padmarāgas*, are of small worth.

অনুবাদ ।

যে মাণিকের বর্ণ হিঙ্গুলের ন্যায়, তাহাকে মণিরাগ ;
যাহার বর্ণ চকোরপক্ষীর চক্ষুর সদৃশ, তাহাকে চকোরাঙ্ক ;
যাহার বর্ণ কোকিলের চক্ষুসদৃশ, তাহাকে কোকিলাঙ্ক ;
যাহার বর্ণ সারসপক্ষীর চক্ষুর সদৃশ, তাহাকে সারসাঙ্ক এবং
যাহার বর্ণ কোকনদ পুষ্পের উদরের ন্যায়, তাহাকে কোক-
নদ বলে । পৃথিবীতে এইপ্রকার বহুবিধ মাণিক জন্মিয়া
থাকে । ১৬৫ ।

রাবণগঙ্গাসমুদ্ভূত কুরুবিন্দের ন্যায় বর্ণবিশিষ্ট যে অপর
কতকগুলি মণি অন্ধ্র দেশে জন্মে, তাহারাও কুরুবিন্দের
সমানমূল্যে বিক্রীত হয় । ১৬৬ ।

তুসুর দেশে স্ফটিকোদ্ভব পদ্মরাগের সমান বর্ণবিশিষ্ট
যে পদ্মরাগ জন্মে, তাহার মূল্য অতি অল্প হইয়া থাকে । ১৬৭ ।

* The modern Telingana. Its people are called *Andare* by Pliny.

मूलम् ।

वर्णाधिक्यं गुरुत्वञ्च स्निग्धता समता शुभा ।
 अर्द्धिष्मन्ता महन्ता च मणीनां गुणसंग्रहः ॥ १६८ ॥
 माणिक्यस्य प्रवक्ष्यामि यथाजातिचतुष्टयं ।
 ब्रह्मक्षत्रियवैश्याश्च शूद्रश्चात्र यथाक्रमं ॥ १६९ ॥
 पद्मरागो भवेद्विप्रः कुरुविन्दस्य वाज्रजः ।
 सौगन्धिको भवेद्वैश्यो मांसखण्डस्तथान्तरजः ॥ १७० ॥
 शोणपद्मसमाकारः खदिराङ्गारसप्रभः ।
 पद्मरागो द्विजः प्रोक्तश्चायाभेदेन सर्व्वदा ॥ १७१ ॥

तर्जमा ।

ज्यादा रङ्ग, भारी, चमकेला, समान, शुभलक्षण,
 कुट और कदमे बड़ा, यही सवरत्नका बड़ा खास गुण
 है । १६८ ।

जिस प्रकार मनुष्यको ब्राह्मण, क्षत्रिय, वैश्य और शूद्र,
 यही चार जात होती है, उसी प्रकार माणिक्यभी चार
 प्रकारकी जात है, आजकल आलक उसका लक्षण कहते
 हैं । १६९ ।

माणिक्य ब्राह्मणवर्ण, कुरुविन्द क्षत्रिवर्ण, सौगन्धिक
 वैश्यवर्ण और मांसखण्ड (अर्थात् कुटेऊँचे मांसके समान)
 शूद्रवर्ण कहा जाता है । १७० ।

किसि किसि पाण्डितके मतके अनुसार ब्राह्मणवर्ण
 माणिक्य लालकमल, खयेरकाठके अङ्गारके समान वर्ण-
 विशिष्ट होता है । १७१ ।

TRANSLATION.

168. Heaviness, coolness, evenness, lustre, thickness, deepness of color and auspiciousness are the principal good qualities of gems.

169. The four-fold division into castes obtains also among rubies. The characteristics of each class I shall now describe.

170. The *padmarāga* (Oriental Ruby) is reckoned a *Vipra* (Brahmin), the *kuruvinda* (Rubicelle) a *Khetriyā*, the *Saugandhika* (Spinel) a *Vaisya*, and the *Mansa-khanda* (Balas Ruby) a *Súdra*.

171. Some say that the *Vipra* rubies emit a shade red like the color of the red-lotus or the red-hot charcoal of the *Acacia Catechu*.

অনুবাদ।

বর্ণাধিক্য, গুরুত্ব, স্নিকতা, অবক্ষুরতা শুভলক্ষণ, দীপ্তি এবং স্থূলতা এই গুলি সামান্যাকারে রত্নের প্রধানগুণমধ্যে পরিগণিত। ১৬৮।

ব্রাহ্মণ, ক্ষত্রিয়, বৈশ্য ও শূদ্র এই জাতিচতুষ্টয়ভেদে মাণিক্যও চতুর্বিধ হয়, ক্রমে তাহাদের লক্ষণ বলা যাইতেছে। ১৬৯।

পদ্মরাগ বিপ্রজাতি, কুরুবিন্দ ক্ষত্রিয়জাতি, মৌগন্ধিক (নরম) বৈশ্যজাতি এবং মাংসখণ্ড (লাডলী) শূদ্রজাতি বলিয়া কথিত হয়। ১৭০।

কেহ কেহ বলেন, বিপ্রজাতি পদ্মরাগ হইতে রক্তপদ্ম বা খদিরকাষ্ঠের অঙ্গারের ন্যায় ছায়া নির্গত হয়। ১৭১।

मूलम् ।

गुञ्जामिन्दूरवन्धूकनागरङ्गसमप्रभः ।

दाडिमीकुसुमाभासः कुरुविन्दसु वाञ्छजः ॥ १७२ ॥

हिङ्गुलाशोकपुष्पाभमीषत्पोतन्तु लोहितं ।

जवालाक्षारसप्रायं वैश्वं सौगन्धिकं विदुः ॥ १७३ ॥

आरक्तकान्तिहीनश्च चिक्कणश्च विशेषतः ।

मांसखण्डसमाभो यो सोऽन्तप्रजः पापनाशनः ॥ १७४ ॥*

तर्जमा ।

क्षत्रिवर्णं कुरुविन्द घुघंची अर्थात् गुञ्जा, सिन्दूर, वन्धूक-
पुष्प, नारङ्गी और आनारके फुलके समान रङ्गदार होता
है । १७२ ।

वैश्ववर्णं सौगन्धिक इंगुर, अशोकका फुल, और थोड़ा
पीलापनलियेऊये सुख, कनेलफुल और महावरके समान
रङ्गदार होता है । १७३ ।

शूद्रवर्णका मांसखण्ड कान्तिहीन, चिक्कण, थोड़ा
सुखीमायेल रङ्ग देता है । १७४ ।†

* कस्यचिन्मते रक्तश्रेतो भवेद्विप्रस्त्वतिरक्तस्तु क्षत्रियः ।

रक्तपोतो भवेद्वैश्यो रक्तनीलस्तथान्यजः ॥

† कोईको मतमे सुखी सफेदीमायेल ब्राह्मणवर्ण, बऊत् सुखी
क्षत्रिवर्ण, सुखीपीलापनलियेऊये वैश्यवर्ण, और सुखीनीलापनलियेऊये
शूद्रवर्ण ॥

TRANSLATION.

172. The Kshetriya ruby casts forward a shade resembling in hue a *gunjá*, vermillion, or the flower of the *bandhuka*, the orange, or the pomegranate.

173. From the Vaisya *saugandhika* comes out a shade like vermillion, the flower of the *asoka*, the China rose, or *alakta*; or a red lustre tintured with yellow.

174. A Sudra *mánsakhanda* emits a reddish, unbeautiful, and glossy shade resembling a piece of flesh.*

অনুবাদ ।

ক্ষত্রিয়জাতি কুরুবিন্দ হইতে গুঞ্জা (কুঁচ), সিন্দূর, বাঁধুলী, নাগরঙ্গ ও দাড়িমের পুষ্পসদৃশ ছায়া বহির্গত হয় । ১৭২ ।

বৈশ্যজাতি সৌগন্ধিক হইতে হিঙ্গুল, অশোককুসুম, ঈষৎ পীতের আভাযুক্ত লোহিত, জ্বাপুষ্প, ও অলক্তকের ন্যায় ছায়া বাহির হয় । ১৭৩ ।

শূদ্রজাতি মাংসখণ্ড হইতে ঈষৎ রক্ত, কান্তিহীন, চিকণ, এবং মাংসখণ্ডের সদৃশ ছায়া নির্গত হয় । ১৭৪ ।†

* The Ruby which is red-white, is a *Brahmin*, that which is deep red, is a Kshetriya, that which is red-yellow, is a Vaisya, and finally that which is red-blue, is a *Súdra*.

† কাহার মতে পদ্মরাগের মধ্যে যেটা রক্তশ্বেত-মিশ্রিত-বর্ণবিশিষ্ট, সেটা ব্রাহ্মণজাতিমধ্যে; যেটা অত্যন্ত-লোহিতবর্ণ, সেটা ক্ষত্রিয়জাতিমধ্যে; যেটা রক্তপীত-মিশ্রিত-বর্ণযুক্ত, সেটা বৈশ্যজাতিমধ্যে এবং যেটা নীললোহিত-মিশ্রবর্ণশালী, সেটা শূদ্রজাতিমধ্যে পরিগণিত ।

माणिक्यस्य छायादयः ।

मूलम् ।

माणिक्यस्य समाख्याताः षोडश कीर्तिताः ।
 गुणाश्चत्वार आख्याता अष्टौ दोषा मुनीश्वरैः ॥ १७५ ॥
 छाया स्यात् पद्मरागस्य रक्तकोकनदप्रभा ।
 खद्योताग्निक्पोताक्षिकोकिलानेचसन्निभा ॥ १७६ ॥
 सारसाक्षिचकोरस्य सन्निभैवन्तु सप्तधा ।
 एताः शुभफलाः छायाः सिंहलोत्थमहामणैः ॥ १७७ ॥
 सिन्दूरलोभ्रपुष्पाभा गुञ्जाकिंशुकसन्निभाः ।
 छायाः साः कुरुविन्दोऽस्तु चतस्रः परिकीर्तिताः ॥ १७८ ॥
 अधना क्षीरसंछाया कुङ्कुमोदकसन्निभा ।
 ईषद्रक्ता भवेच्छाया सौगन्धिकमणेरियं ॥ १७९ ॥

माणिक्यका छाया वगैरह ।

तर्जमा ।

रत्नपारक्षी पण्डित माणिक्यके मध्ये घोलप्रकारकी छाया, चारप्रकारका गुण और आठप्रकारका अयेब कहे गये हैं । १७५ ।

सिंहलदेशके माणिक्यके लालकमल, भगजगनी अर्थात् खद्योत, आग, कबुतर, कोयेल, सारस और चकोरके आंखके समान छाया निर्गत होता है, और यही सातप्रकारकी छाया शुभदायक है । १७६ । १७७ ।

कुरुविन्द मणिमे सिन्दूर, लोभ्रपुष्प, गुञ्जा और पलाश-फलके समान छाया निर्गत होती है । १७८ ।

सौगन्धिक मणिमे दुध, रोलीमिलेजये जलके समान, और थोड़ा सूखीमायेल छाया निकेलती है, उसके मध्ये दुधके समान छाया दौतलको नाश करती है । १७९ ।

Shades and other Qualities of Rubies.

TRANSLATION.

175. The authorities mention sixteen kinds of shade, four good and eight bad properties of rubies.

176—177. The rubies of Ceylon emit a gleam like the red-lotus, the glow-worm, fire, or the eye of the pigeon, the *cuculus Indicus*, the Indian crane or the Greek partridge. All these shades are auspicious.

178. The *Kuruvinda* shoots a shade resembling red lead, the *gunjá* berry, or the flower of *symplocos racemosa* or of the *butea frondosa*.

179. The *saugandhika* gem scatters a gleam either pale-red or like milk or the water colored by the *crocus Sativus*;—of these, the milky lustre blights wealth.

মাণিকের ছায়াদি ।

অনুবাদ ।

রত্নতত্ত্বজ্ঞ পণ্ডিতেরা মাণিক্যসম্বন্ধে ষোড়শপ্রকার ছায়া, চারিপ্রকার গুণ ও আটপ্রকার দোষ নির্দেশ করিয়াছেন । ১৭৫ ।

সিংহল-দেশীয় পদ্মরাগ হইতে রক্তপদ্ম, খদ্যোত, অগ্নি, কপোত, কোকিল, সারস ও চকোরের চক্ষুর ন্যায় ছায়া বহির্গত হয় ; এই সপ্তবিধ ছায়াই শুভজনক । ১৭৬ । ১৭৭ ।

কুরুবিন্দ হইতে সিন্দূর, লোপ্রপুষ্প, গুঞ্জা ও কিংশুক-পুষ্প সদৃশ ছায়া নির্গত হয় । ১৭৮ ।

সৌগন্ধিক মণি হইতে দুগ্ধ, কুক্কুমের জল ও ঈষৎ রক্তের ন্যায় ছায়া বিকীর্ণ হয়, তন্মধ্যে দুগ্ধছায়া ধনহানিকর । ১৭৯ ।

मूलम् ।

नीलोत्पलदलच्छाया लोहकान्तिसमप्रभा ।

नीलगन्धिमण्येः प्रोक्ते द्वे छाये रत्नकोविदैः ॥ १८० ॥

वालार्काभिमुखं कृत्वा दर्पणे धारयेन्मणिं ।

तत्र कान्तिविभागेन छायाभागं विनिर्द्दिशेत् ॥ १८१ ॥

वालार्ककरसंस्पृश्यादयः शिखां लोहितां वमेत् ।

रञ्जयेदाश्रमं वापि स महागुण उच्यते ॥ १८२ ॥

तर्जमा ।

नीलगन्धिमणिमे नील कमल और लोहेके समान
छाया निकेलती है । १८० ।

पद्मराग बगैरह मणिको एक खुब साफ आइनापर
रखकर शुबहको सूर्यके सामने रखनेसे वही घोल
प्रकारकी छाया उसमेसे प्रकाश होगी । १८१ ।

शुबहके सूर्यके किरणके स्पर्शसे जिस् माणिकमेसे
लालरङ्ग किरणकर तामाम मकानको लालरङ्ग करदे,
वही माणिक महागुणविशिष्ट अर्थात् वेलकुल वेअयेव
और खुब है । १८२ ।

TRANSLATION.

180. The *nīlagandī* shines in a halo like the blue lotus or iron.

181. When the ruby is placed over a mirror and is then exposed to the morning sun, the glass will flash with a lustre composed of all the above-mentioned shades.

182. That ruby which, when exposed to the sun 'new risen,' radiates red rays or paints the whole house with crimson, is surpassingly fair.

অনুবাদ।

নীলগন্ধি মণি হইতে নীলোৎপল ও লৌহের সদৃশ ছায়া বহির্গত হয়। ১৮০।

পদ্মরাগ মণিকে একখানি দর্পণে স্থাপন করিয়া বালার্ক-ভিমুখে ধারণ করিলে তাহা হইতে উল্লিখিত ষোড়শবিধ ছায়া সেই দর্পণে প্রতিবিম্বিত হইবে। ১৮১।

প্রাতঃসূর্য্যের কিরণসংস্পর্শে যে পদ্মরাগ হইতে লোহিত-বর্ণ শিখা উদ্গীর্ণ হয়, অথবা যাহা সমস্ত আশ্রমকে রঞ্জিত করে, সেই পদ্মরাগই মহাশুভসম্পন্ন। ১৮২।

मूलम् ।

दुग्धे शतगुणे क्षिप्तो रञ्जयेद्यः समन्ततः ।

वमेच्छिखां लोहिताम्बा पद्मरागः स उत्तमः ॥ १८३ ॥

अन्धकारे महाघोरे यो न्यस्तः सन्महामणिः ।

प्रकाशयति सूर्याभां स श्रेष्ठः पद्मरागकः ॥ १८४ ॥

पद्मकोषेतु यो न्यस्तो विकाशयति तत्क्षणात् ।

पद्मरागवरो ह्येष देवानामपि दुर्लभः ॥ १८५ ॥

यो मणिर्दृश्यते दूरात् ज्वलदग्निसमच्छविः ।

वंशकान्तिः स विज्ञेयः सर्वसम्पत्तिकारकः ॥ १८६ ॥

तर्जमा ।

जो माणिक अपनेसे शौगुण ज्यादा दुधमे डालदेनेसे सब दुधको लालरङ्ग करदे ; अथवा दुधके अन्दरसे लाल-शिखा बाहेर करे, वही माणिक नेहायेत् उमदा होता है । १८३ ।

जो माणिक आंधेरेमे सूर्यके समान तेज प्रकाश करे, वह बज्जत् उत्तम, और औवल दरजेका है । १८४ ।

जो माणिक कमलके फुलके कलिपर रखतही कमलको खोला देगा, वही माणिक सबसे उमदा है, और देवताओंको दुर्लभ है । १८५ ।

जो माणिक दूरसे आगके समान देखलाइ देवे, उसकी वंशकान्ति कहते हैं और उस माणिकके द्वारा सब-प्रकारकी सम्पत् हासिल होती है । १८६ ।

TRANSLATION.

183. That *padmarāga* which, on being cast into a quantity of milk a hundred times its bulk, makes the white mass one entire sheet of red, or sends out a red flame, is nonpareil.

184. That *padmarāga* which, like the sun, can destroy even Egyptian darkness, is supremely excellent.

185. That *padmarāga* which, when placed on the lotus-bud, anon makes it blossom, is Perfection's self—and is hardly attained even by the Gods.

186. The *padmarāga* which is perceptible from a distance like a flame, is entitled *vansakānti*,—it leads to wealth.

অহুবাদ ।

যে পদ্মরাগ স্বীয় পরিমাণের শতগুণ দুন্ধে নিক্ষিপ্ত হইয়া সমুদায় দুন্ধকে লোহিতবর্ণে রঞ্জিত, অথবা লোহিত বর্ণ শিখা উদ্গীরণ করে, সেই পদ্মরাগ অতি উত্তম বলিয়া প্রসিদ্ধ । ১৮৩ ।

যে পদ্মরাগ অতি প্রগাঢ় অন্ধকারেও সূর্য্যের ন্যায় আভা প্রকাশ করে, তাহা অতি শ্রেষ্ঠ । ১৮৪ ।

যে পদ্মরাগ পদ্মের কলিকার উপর স্থাপন করিবামাত্র তাহা তৎক্ষণাৎ প্রস্ফুটিত হয়, সেই পদ্মরাগই সর্ব্ব-শ্রেষ্ঠ, এবং দেবতাদিগেরও হুল্লভ । ১৮৫ ।

যে পদ্মরাগ দূর হইতে জ্বলন্ত অগ্নির শিখার ন্যায় দৃশ্যমান হয়, তাহাকে বংশকান্তি কহে, এবং তদ্বারা সর্ব্ব-প্রকার সম্পত্তি লাভ করা যায় । ১৮৬ ।

मूलम् ।

नीलीरसं दुग्धरसं जलम्वा

ये रञ्जयन्ति द्विशतप्रमाणं ।

ते ते यथा पूर्वमतिप्रशस्ताः

सौभाग्यसम्पत्तिविधानदायकाः ॥ १८७ ॥

माणिक्यस्य समाख्याता अष्टौ दोषा सुनीश्वरैः ।

लक्षणं क्रमशस्तेषां वक्ष्यामि यत्नतो द्विज ॥ १८८ ॥

द्विच्छायत्वं वीरूपत्वं सम्भेदः कर्करन्तया ।

अशोभनं कोकिलञ्च जडं धूम्राभिधञ्च वै ॥ १८९ ॥

तर्जमा ।

जो माणिक अपने प्रमाणसे दोशो गुण नीलरङ्ग जल, और दुध अथवा फकत् जलमे डालदेनेसे दूक्री तिन चिजोंको लालरङ्ग कर दे, तो दर्जे वदर्जे बेहतर है, अर्थात् नीलरङ्ग जलको सूख करनेवाला औवल दर्जेका माणिक है, और दुधको सूख करनेवाला दोयेम दर्जेका माणिक है, और फकत् जलको सूख करनेवाला सेयम दर्जेका माणिक है । और यह तिनो माणिक दौलतके कारण है । १८७ ।

रत्नपारक्षी पण्डितोने माणिकका जो आट किसिमका अयेव कहा है, उसकी तपसीलवयान किजाती है । १८८ ।

द्विच्छायत्व, विरूपत्व, सम्भेद, कर्कर, अशोभन, कोकिल, जल और धूम यही आटकिसिमका अयेव हमेसा माणिकमे देखा जाय । १८९ ।

TRANSLATION.

187. All those *padmarāgas* that, on being thrown into a quantity of milk or of water pure or blue two hundred times their bulk, crimson the liquid, conduce to prosperity though they differ among themselves as regards worth.

188. I shall now describe the eight bad properties of rubies, which have been enumerated by the authorities.

189. *Dwi-chchhāyatwa*, *virūpatya*, *samveda*, *karkara*, *asovana*, *kokila*, *jara*, and *dhumra*, are the defects commonly found in rubies.

অনুবাদ ।

যে সকল পদ্মরাগ স্বীয় পরিমাণের দ্বিশত গুণ নীলীরস, দুগ্ধ অথবা জলের মধ্যে নিক্ষিপ্ত হইলে উল্লিখিত বস্তুত্রয়কে লোহিতবর্ণে রঞ্জিত করিয়া তুলে, তন্মধ্যে পূর্ব পূর্বগুলি পর পরগুলি অপেক্ষা অধিক প্রশস্ত এবং সমুদায়গুলিই সম্প্রতিকারক । ১৮৭।

রত্ন-পরীক্ষকেরা মাণিক্যের যে আট প্রকার দোষ নির্দেশ করিয়া গিয়াছেন, সেই অষ্টবিধ দোষের নাম ও লক্ষণ ক্রমশঃ বিবৃত করা যাইতেছে । ১৮৮।

দ্বিচ্ছায়ত্ব, বীরূপত্ব, সম্বেদ, কৰ্কর, অশোভন, কোকিল, জড় ও ধূস্র এই অষ্টবিধ দোষ সচরাচর মাণিক্যে দৃষ্ট হয় । ১৮৯।

मूलम् ।

कायाद्वितयसम्बन्धात् द्विच्छायं बन्धुनाशनं ।

वीरूपं विपदस्तेन साणिक्येन पराभवः ॥ १९० ॥

सम्भेदो भिन्नमित्युक्तं शस्त्रघातविधायकं ।

कर्करं कर्करायुक्तं पशुबन्धुविनाशकत् ॥ १९१ ॥

दुग्धे नैव समालिप्तं लम्बलीपुटमुच्यते ।

अशोभनं समुद्दिष्टं माणिक्यं वज्रदुःखकत् ॥ १९२ ॥

तर्जमा ।

जिस् माणिकमे दोकिमिमकी काया निकले, उसको द्विच्छाय कहते हैं, द्विच्छायका माणिक बन्धुको नाश करता है; जिस् माणिकमे पत्तीके पांओका निशान होए, उसको वीरूप अयेव कहते हैं, वीरूप माणिक मालीकको सब जागे हार देता है । १९० ।

जो माणिक हकिकतमे टुटा नहिं है, मगर भङ्गभाव मालुम होता है, उसको सम्भेद अयेव कहते हैं, सम्भेद माणिक मालीकको शस्त्राघातके भयसे कुटा नहिं सक्ता । माणिकमे जो कङ्करसा देखा जावे, उसे कर्कर कहते हैं, कर्कर माणिक, पशु और बन्धुको नाश करता है । १९१ ।

जिस् माणिकमे दुग्धके समान मालुम होता हो, उसको अशोभन अयेव कहते हैं, अशोभन माणिक बड़ा दुःख-दायी है । १९२ ।

TRANSLATION.

190. The *padmarāga* which emits a two-fold shade is called a *dwi-chchháya*. A *dwi-chchháya* ruby is the death of friends. That ruby which bears a mark like a bird's foot, is called a *virúpa*. A *virúpa* gem always brings humiliation to its master.

191. A *samveda* ruby is one which shows a mark like a rift. This gem renders its owner liable to blows from a weapon. A *karkara* ruby bears in its bosom a gritty fragment. It causes the death of friends and is also fatal to domestic beasts.

192. That *padmarāga* which naturally appears as if it were immersed in milk, goes by the name of *asovana*; this gem is the source of a multiplicity of evils.

অনুবাদ ।

যে পদ্মরাগ হইতে দ্বিবিধ ছায়া নির্গত হয়, তাহাকে দ্বিচ্ছায় বলে, দ্বিচ্ছায় পদ্মরাগ বন্ধুনাশক, যে মাণিকে পক্ষীর পদচিহ্ন দৃষ্ট হয়, তাহাকে বীরূপ বলে, বীরূপ মাণিক্য স্বামীকে সর্বত্র পরাভূত করে । ১৯০ ।

ভঙ্গভাবে সন্তেদ বলে, সন্তেদদোষাশ্রিতমাণিক্য-স্বামী শস্ত্রাঘাতের ভয় হইতে মুক্ত হইতে পারেন না, পদ্মরাগের মধ্যে যে কৰ্কর (কাঁকর) দৃষ্ট হয়, তাহাকে কৰ্কর বলে, কৰ্করযুক্ত পদ্মরাগ পশু ও বন্ধুবিনাশক । ১৯১ ।

পদ্মরাগকে দুগ্ধে অভিষিক্ত করিলে যেরূপ আকার ধারণ করে, স্বভাবতঃ যে পদ্মরাগ তদ্রূপ, তাহাকে অশোভন বলে, অশোভনদোষশালী পদ্মরাগ বহু দুঃখের আকর । ১৯২ ।

मूलम् ।

मधुविन्दुसमच्छायं कोकिलं परिकीर्तितं ।
 आयुर्लक्ष्मीयशो हन्ति सदोषं तन्न धारयेत् ॥ १८३ ॥
 रागहीनं जडं प्रोक्तं धनधान्यविनाशकृत् ।
 धूम्रं धूम्रसमाकारं वैद्युतं भयमावहेत् ॥ १८४ ॥
 ईदृग्दोषयुतो निन्द्या मणयो मूल्यवर्जिताः ।
 अपि प्राप्ता न ते धार्या गृहे शोभनमिच्छता ॥ १८५ ॥

सर्जमा ।

जिस् माणिकमे सहृदके छिटेके समान हो, उसको कोकिल अथेव कहते हैं, कोकिल माणिक उमर, दौलत और नाम्बरीको नाश करता है । इस कारण ऐसा माणिक कभी पहरेना मनासिफ नहिं । १८३ ।

जो माणिक रङ्गदार नहिं, उसको जड कहते हैं, जड अथेवयुक्तका माणिक धन और धान्य नाश करता है ; धूये ऐसे रङ्गके माणिकको धूम्र कहते हैं, धूम्र अथेवका माणिक विज्ली गिराता है । १८४ ।

जो सब अथेव उपर वयान कियेगये, यही सब अथेव-दार माणिक नेहायेत् अथेवी और निन्दाके योग है, और वज्रतकम किमत, ऐसे माणिक सुप्त मिलनेसेभी अपने भालाइ चाहेनेवाले कभी अपने पाश या मकानमे ना रखेगा । १८५ ।

TRANSLATION.

193. The mark in a ruby which looks like a drop of honey, is called a *kokila*. A *kokila* ruby is inimical to life, wealth and fame, and must be shunned.

194. The quality of being discolored is called *jara*. A *jara padmarāga* causes loss of wealth. The color of a *padmāraga* which looks like smoke, is called *dhumra*.* A *dhumra*-colored *padmarāga* renders one liable to lightning-stroke.

195. The above-mentioned rubies are worthless and pernicious, and should never be treasured up, even were they to be had for the gathering.

অভ্যুবাদ।

পদ্মরাগের উপরিভাগে যে মধুবিন্দুর ন্যায় দাগ লক্ষিত হয়, তাহাকে কোকিল বলে, কোকিলদোষবিশিষ্ট মাণিক্য আয়ু, লক্ষ্মী ও যশ বিনাশ করে, অতএব তাদৃশ পদ্মরাগ কদাচ ধারণ করা কর্তব্য নহে। ১৯৩।

পদ্মরাগের রাগহীনতাকে জড় কহে, জড়যুক্ত মাণিক্য ধনধান্যাদি বিনাশ করে, ধূত্রেয় স্থায় বর্ণকে ধূত্র বলে, ধূত্র-বর্ণ পদ্মরাগ বজ্রপাতের ভয় উৎপাদন করে। ১৯৪।

উল্লিখিত দোষাশ্রিত মণি অতিশয় নিন্দনীয় এবং মূল্য-হীন, এবশ্বিধ রত্ন অনায়াসলভ্য হইলেও আত্মহিতেচ্ছুগণ কদাচ তাহা গৃহে রাখিবেন না। ১৯৫।

* Literally, smoke.

मूलम् ।

शोभादितयवन्तो ये मणयः क्षतिकारकाः ।

उभयत्र पदं येषां तैरेव स्यात् पराभवः ॥ १६६ ॥

ये कर्कराश्विद्रुमलोपदिग्धाः

प्रभाविमुक्ताः परुषा विवर्णाः ।

न ते प्रशस्ता मणयो भवन्ति

समासतो जातिगुणैः समस्तैः ॥ १६७ ॥

दोषोपसृष्टं मणिमप्रबोधाद्

विभर्त्ति यः कश्चन कञ्चिदेकं ।

तं वन्धुदुःखाय सवन्धुवित्त-

नाशादयो दोषगणा भजन्ते ॥ १६८ ॥

तर्जमा ।

जिस् माणिकको शोभा दोकिसिमकी है, अर्थात् कभी कोइ रत्न, और कभी किसि तरहका देख्लाइ देता है, वह वज्रतही लोक्षण करनवाला है और जिस्के दो जगहमे पक्षीके पांओका निशान हो, उसका हारनेका कारण है । १६६ ।

जो माणिक कर्करा अर्थात् कर्करदार, केदा अर्थात् केदवाला, मलिन, अर्थात् मयला, प्रभाहीन, अर्थात् दीप्तिहीन, कर्कश अर्थात् खुरधरा, और विवर्ण अर्थात् वेरङ्ग, ऐसा माणिक अगर उत्तम जात, अथवा और गुणोसे भूषित हो, लेकिन कभी आच्छा नहि । १६७ ।

अगर कोइ आद्मी अज्ञान और लाडल्मीसे अयेवी माणिक पहेरे, तो जरूर उस आद्मीको भाइ, और दौलत वगैरहके नाशका दुःखभोग करना होगा । १६८ ।

TRANSLATION.

196. Those rubies which send out a two-fold shade, bring about loss ; and those which are marked with a bird's foot in two several places, are the cause of defeat.

197. Those which bear gritty fragments and are indented, dirty, lack-lustre, rough and discoloured, are certainly unlucky, although they may be otherwise good and may belong to a superior caste.

198. If through ignorance, a person happens to wear a defective ruby, loss of friends, destruction of wealth *et cetera*, are the inevitable consequences.

অনুবাদ ।

যে সকল মণির শোভা দ্বিবিধ, তাহারা অতিশয় ক্ষতি-
কারক, এবং বাহাদের দুই স্থানে পক্ষীর পদ-চিহ্ন থাকে,
তাহারা পরাভবের কারণ । ১৯৬ ।

যাহারা কৰ্করযুক্ত, সচ্ছিদ্র, মলিন, প্রভাহীন, কৰ্কশ ও
বিবর্ণ, তাহারা উত্তমজাতি বা অন্যান্য গুণসমূহে ভূষিত
হইলেও কদাচই প্রশস্ত নহে । ১৯৭ ।

যদিকোন ব্যক্তি অজ্ঞানতঃ দোষদূষিত মণি ধারণ করে,
তাহা হইলে সে ব্যক্তিকে অবশ্যই বন্ধুবিভিনাশাদি দুঃখ
ভোগ করিতে হইবে । ১৯৮ ।

मूलम् ।

सापत्न्यमध्येऽपि कृताधिवासं
प्रमाददृष्ट्वावपि वर्त्तमानं ।

न पद्मरागस्य महागुणस्य
भर्त्तारमापत् समुपैति काचित् ॥ १८६ ॥

दोषोपसर्गप्रभवाश्च ये ते
नोपद्रवास्तं समभिद्रवन्ति ।

गुणैः समुखैः सकलैरुपेतं
यः पद्मरागं प्रयतो विभर्त्ति ॥ २०० ॥

चण्डाल एकोऽपि यथा विजातीन्
समेत्य भूरीनपि हन्ति यत्नात् ।

तथा मणीन् भूरिगुणोपपन्नान्
शक्नोति विद्रावयितुं विजातिः ॥ २०१ ॥

तर्जमा ।

जिस्के मकानमे वेअयेवी माणिक रहे, वह आदमी
अगर सर्व्वदा चौतरफा दुस्मनके रहनेवाले मकानसे रहे,
अथवा वज्जत् तरहकी तक् निपमे पड़े, तोभी उसको कोइ
आफत् पकड़ नहि सक्ति । १८६ ।

जो आदमी सर्व्वगुणसम्पन्न अर्थात् तामाम वस्फो
भराज्या एक माणिक पहेरे, और उसके साथ शौ माणिक
अथेवदार पहेरे, तो उसका कुच लोकशान नहि हो
सक्ता । २०० ।

किसि पण्डितोंके मतसे एँसाभी कहा है, के एक
चाण्डाल जिस् तरहसे शौ हजार ब्राह्मणको दूषित करदेता
है, उसी प्रकारसे एक विजाति रत्न शौ शौ सर्व्वगुणसम्पन्न
रत्नको दूषित करता है । २०१ ।

TRANSLATION.

199. The man who keeps in his house a sterling *padmarāga*, can with perfect safety, constantly live in the midst of enemies, and is impervious to the attacks of adverse fortune.

200. He who wears a *padmarāga* of matchless virtues, need not apprehend any mischief from the foul touch of bad *padmarāgas* without number.

201. According to some, as the contact of a single *chandāla** suffices to contaminate ever so many Brahmins, even so one impure gem serves to pollute pure gems *ad infinitum*.

অনুবাদ ।

যাহার গৃহে সত্ত্ব গুণ পদ্মরাগ থাকে, সে ব্যক্তি যদি সর্বদা শত্রু-পরিবেষ্টিত স্থানে বাস করে, অথবা নানা প্রমাদে পতিত হয়, তথাপি কোন আপদ তাহাকে কখনই আক্রমণ করিতে সমর্থ হয় না । ১৯৯ ।

যে ব্যক্তি সর্বগুণসম্পন্ন একখানি পদ্মরাগ ধারণ করে, সমস্ত দোষদূষিত শত শত পদ্মরাগেও তাহার অনিষ্ট সাধন করিতে পারে না । ২০০ ।

কাহারও মতে এক জন চণ্ডালের সহবাসে যেমন শত সহস্র ব্রাহ্মণ দূষিত হইয়া থাকেন, সেইপ্রকার একখানি বিজাতি রত্নও শত শত সর্বগুণসম্পন্ন রত্নকে বিদ্রাবিত করিতে সক্ষম হয় । ২০১ ।

* The generic name for a man of the lowest and most despised of the mixed tribes, born from a Sudra father and a Brahmin mother.

मूलम् ।

जात्यस्य सर्वेऽपि मणेर्न जातु

विजातयः सन्ति समानवर्णाः ।

तथापि नानाकरणार्थमेवं

भेदप्रकारः परमः प्रदिष्टः ॥ २०२ ॥

गुणोपपन्नेन सहाववद्धो

मणिर्न धार्यो विगुणो विजात्यः ।

न कौस्तुभेनापि सहाववद्धं

विद्वान् विजातिं विभ्रयात् कदाचित् ॥ २०३ ॥

गुञ्जाफलप्रमाणस्तु दश सप्त त्रिगुञ्जकान् ।

पञ्चरागस्तुलयति यथापूर्वं महागुणः ॥ २०४ ॥

तर्जमा ।

सब तरहसे विजाति मणि कभी सुजात मणिके समान वर्ण हो नहि सक्ता, वज्रत् तरहके खानोके भेदसे रङ्गके हिसावसे थोड़ा फरक होता है । २०२ ।

विजाति मणि सब तरहके गुणसम्पन्नमणिसहित एक जगह जड़यानेसेभी पहरेना मनासिफ नहि है, पण्डित लोग कहते है, विजातिमणि कौस्तुभमणिके सातमेभी पहरेना मनासिफ नहि । २०३ ।

गुञ्जाफलके समान माणिक ओजनमे तिन, अथवा सात, या दश गुञ्जाके बराबर हो सक्ता है, उसमेसे जो जिस् कदर जग्रादा ओजनी होगी, वह गुणमे जग्रादा है । २०४ ।

TRANSLATION.

202. The colors of defective rubies are never like those of good rubies, yet to a certain extent they differ one from the other in color in accordance with their respective mines.

203. Bad rubies should never be worn, although set along with the best rubies—nay, should they happen to be in company with *Kaustuva** itself.

204. *Padmarāgas* which resemble in shape a *gunjā berry*, may weigh three, seven or ten *gunjās*, and the heaviest is the most precious.

অনুবাদ।

সর্বপ্রকার বিজাতি মণি কখনই স্ফুজাত মণির সমান বর্ণ প্রাপ্ত হয় না, কিন্তু নানা আকরভেদে তাহাদের বর্ণগত কিঞ্চিৎ কিঞ্চিৎ ভেদও লক্ষিত হয়। ২০২।

বিজাতি মণি সর্বপ্রকার গুণসম্পন্ন মণির সহিত একত্র সম্বন্ধ হইলেও ধারণ করা কর্তব্য নহে, এমন কি পণ্ডিতেরা বলেন, বিজাতি মণি কৌস্তভমণির সহিত আবদ্ধ হইলেও তাহা পরিত্যাগ করিবে। ২০৩।

গুঞ্জাফলের সমান আকারবিশিষ্ট পদ্মরাগ ওজনে তিন, সাত ও দশ গুঞ্জাপরিমিত হইতে পারে, তন্মধ্যে যাহা ওজনে বত অধিক ভারী হইবে, তাহা তত গুণশালী বলিয়া প্রসিদ্ধ। ২০৪।

* The name of a celebrated jewel obtained with thirteen other precious things at the churning of the ocean. It was suspended on the breast of Krishna.

मूलम् ।

क्रोष्टुकोलफलाकारो द्वादशाष्टौ द्विगुञ्जकान् ।

पद्मरागसुलयति यथापूर्वं महागुणः ॥ २०५ ॥

वदरीफलतुल्यो यः सूरदिङ्गनवमाषकः ।

धात्रीफलसमस्त्रिंशद्दिंशतिद्वष्टमाषकः ॥ २०६ ॥

तथाक्षफलतुल्यो यो वङ्गिपक्षैकमाषकः ।

ताम्बूलीफलमानो यश्चतुस्त्रिद्वेकतोलकः ॥ २०७ ॥

तर्जमा ।

क्रष्टुफल अर्थात् श्याकुलको समान बड़ा माणिक
आजनमे बार, अथवा आठ, अथवा दो गुञ्जाके प्रमाण
होता है । २०५ ।

जिस्का कद वयेरके समान है, उसका रोज आजनमे
बार, दश और नौ माषा है, जो देखनेमे आमलेके फलके
समान है, वह आजनमे त्रिंश, विंश अथवा घोल माषातक
हो सक्ता है । २०६ ।

रौद्राक्षके फलके समान माणिक तिन, अथवा दो अथवा
एक माषा होए, ताम्बूलीफलके समान जो माणिक होए,
वह आजनमे चार, तिन, दो और एक तोला हो सक्ता
है । २०७ ।

TRANSLATION.

205. *Padmarāgas* resembling the fruit of *Kroshtu* (*Terminalia Catappa*), may weigh two, eight or twelve *gunjds*.

206. That *padmarāga* which is plum-shaped, weighs nine, ten or twelve *māshās*,* that resembling the fruit of the Emblic *Myrobalam* in shape, weighs sixteen, twenty or thirty *māshās*.

207. A *rudrākshya*-shaped† *padmarāga* weighs one, two or three *māshās*; a *tāmbuli*-shaped‡ *padmarāga* weighs from one to four *toldās*.

অনুবাদ ।

শেয়াকুলের ন্যায় আকারবিশিষ্ট পদ্মরাগ ওজনে বার, আট ও দুই গুণ্জাপরিমিত হয় । ২০৫ ।

যাহার আকার সামান্য কুলের ন্যায়, তাহার ভার বার, দশ ও নয় মাষা; যেগুলি দেখিতে আমলকীফলের ন্যায়, সেগুলি ওজনে ত্রিশ, কুড়ি ও ষোল মাষা হইয়া থাকে । ২০৬ ।

রুদ্রাক্ষফলসদৃশ পদ্মরাগের ভার তিন, দুই ও এক মাষা; তাম্বুলীফলসমানাকার পদ্মরাগ ওজনে চারি, তিন, দুই ও এক তোলাপরিমিত হয় । ২০৭ ।

* A particular weight of gold, = five *krishnalas* = $\frac{1}{16}$ th *suvarna* (the weight in common use is said to be about seventeen grains Troy).
Williams.

† The berry of a kind of tree, *Elæocarpus Ganitrus*.

‡ The berry of a plant of the same name.

मूलम् ।

विम्बीफलसमाकारो वसुषट् दशतोलकः ।

अतः परं प्रमाणेन मानेन च न लभ्यते ।

यदि लभ्येत पुण्येन तदा सिद्धिमवाप्नुयात् २०८ ॥

केचिच्चारुतराः सन्ति जात्यानां प्रतिरूपकाः ।

विजातयः प्रयत्नेन विद्वांसानुपलङ्घयेत् ॥ २०९ ॥

स्नेहप्रदिग्धो न च यो विभाति

यो वा प्रमृज्यः प्रजहाति दीप्तिं ।

आक्रान्तमूर्द्धा च तथाङ्गुलिभ्यां

यः कालिकां पार्श्वगतां विभर्त्ति ।

तं कृत्रिमं जातिविहोनरत्नं

दूरान्तरजेत् भूमिपतिः सुलभ्यं ॥ २१० ॥

तर्जमा ।

जिस्का कद विम्बफलके समान होए, उम्का ओजन दश, आठ, छय तोला हो सकता है ; इम्से ज्यादा बड़ा और ओजनमे भारी माणिक पायां नहि जाता, लेकिन किसि भाग्यवन्तके नसीबसे इम्से ज्यादा ओजनका माणिक मिले, तो वह तामाम वस्तुमे सिद्धिको हासिलकर सकता है । २०८ ।

केत्ने विजाति रत्न सुजाति रत्नके समान दिलवर अर्थात् मनोह्र होत है, लेकिन पण्डित लोग इम् किसिमके रत्नको त्यागकरनेको कहते है । २०९ ।

जो माणिक चमकदार होकर प्रकाश ना पावे, और जिस्को कापडेसे साफ करनेसे पहेकि ऐसी चमक कम हो जाय, और दो अङ्गुलीसे पकड़कर उठानेसे कालापन देखलाइ देवे, ऐसे किसिमका माणिक कृत्रिम अर्थात् फरेवी और विजाति कहलाता है, उसको सुक्त पानेसेभी एहेरना मनासिफ नहि । २१० ।

TRANSLATION.

208. That *padmarāga* which is like a *vimba*,* weighs six, eight or ten *tolás*—this is the maximum of weight. If any man by good luck happens to obtain a heavier *padmarāga*, he will succeed in whatever he undertakes.

209. Some vicious rubies are as beautiful as good ones; but the authorities advise us to shun them carefully.

210. That *pdmarāga* which is lack-lustre, or which loses its former brightness on being rubbed by cloth, and which betrays a dark shade on its sides on being held between two fingers, is a false and vicious gem, and should never be worn even when it is selling for a song.

অনুবাদ।

যাহার আকার বিশ্ব (তেলাকুচ) ফলের তুল্য, তাহার ভার দশ, আট ও ছয় তোলা হইয়া থাকে। ইহার অধিক বৃহদাকার বা গুরুভার পদ্মরাগ পাওয়া যায় না, যদি কোন পুণ্যবানের ভাগ্যে ঘটে, তবে তিনি সর্ববিষয়ে সিদ্ধি লাভ করিতে পারেন। ২০৮।

কতকগুলি বিজাতি রত্ন স্রজাতির স্থায় মনোজ্ঞ হইয়া থাকে, কিন্তু পণ্ডিতেরা তাদৃশ রত্নকে অতিষত্বপূর্বক পরিত্যাগ করিতে বিধি দেন। ২০৯।

যে পদ্মরাগ চাক্চিক্যশালী হইয়া প্রকাশ পায় না, যাহাকে বস্ত্রাদি দ্বারা উত্তমরূপে মার্জন করিলে পূর্ব প্রভা পরিত্যাগ করে, দুইটী অঙ্গুলি দ্বারা ধারণ করিলে যাহার পার্শ্বে কালিমা দৃষ্ট হয়, সেই পদ্মরাগ কৃত্রিম, বিজাতি, তাহা অতি স্নেহ হইলেও কখনই ধারণ করিবে না। ২১০।

* The bright-red gourd of a plant (*Momardica Monadelphica*).

मूलम् ।

अप्रणश्यति सन्देहे श्रुतायां परिघर्षयेत् ।
 सुजातकमसुत्येन लिखेद्वापि परस्परं ॥ २११ ॥
 दृष्टोऽप्यत्यन्तशोभावान् गरिमाणं न मुञ्चति ।
 स ज्ञेयः शुद्धजातिसु ज्ञेयाश्चान्ये विजातयः ॥ २१२ ॥
 कुरुविन्दं तथा वज्रं विमुच्यान्येन केनचित् ।
 न शक्यं लेखनं कर्तुं पद्मरागेन्द्रनीलयोः ॥ २१३ ॥
 यन्मूल्यं पद्मरागस्य सगुणस्य प्रकीर्तितं ।
 तावन्मूल्यं तथा शुद्धे कुरुविन्दे विधीयते ॥ २१४ ॥

तर्जमा ।

कोइ प्रकारके परीक्षा करनेसेभी अगर सन्देह दूर ना होता, शानके यन्त्रपर घिसनेसेही फरेवी और आसल माणिकका हाल मालुम हो जायेगा, अथवा आसल माणिकसे घिसनेसे फरेवी माणिकका हाल मालुम हो जायेगा, अर्थात् कट जायेगा । २११ ।

जो माणिक घिसनेसे औरभी उमदा हो और ओजनमे कम ना होए, वही माणिक आसल है, उसके सेवाय सव माणिक विजातिमे सुमार किये गहे हैं । २१२ ।

कुरुविन्द और हीरेके सेवाय किमि जातका रत्न माणिकको कट नहि सक्ता । २१३ ।

सर्वगुणसम्पन्न अर्थात् सव तारिफोसे भरा ऊँचा माणिकका जो मूल होता है, वही किमत वेअयेव कुरुविन्दकीभी होति है । २१४ ।

TRANSLATION.

211. Should other tests fail in dispelling doubt, the reality or otherwise of a *padmarāga* will be indubitably ascertained by rubbing it upon a whetstone or with a *padmarāga* of tested genuineness. A false *padmarāga* will receive scratches from the process.

212. That *padmarāga* which shines out the more, the more it is rubbed, and which is moreover not light, is a pure gem; the others are impure.

213. Excepting *kuruvinda* and diamond, no gem can make scratches upon either the *padmarāga* or the *indranīla*.

214. A genuine *kuruvinda* is worth as much as a *padmarāga* furnished with every quality.

অনুবাদ ।

অন্যান্য পরীক্ষাদ্বারা সন্দেহ দূর না হইলে শাণ-যস্ত্রে ঘর্ষণ করিলেই পদ্মরাগের কৃত্রিমাকৃত্রিমত্ব প্রকাশ পাইবে, অথবা সুপরীক্ষিত অপর একখানি পদ্মরাগের সহিত পরস্পর ঘর্ষণ করিবে, তাহা হইলে কৃত্রিমখানি অক্ষিত হইবে । ২১১ ।

যে পদ্মরাগ অত্যন্ত ঘৃষ্ট হইলে অধিকতর শোভা পায়, এবং পরিমাণে লঘু না হয়, সেই পদ্মরাগই শুদ্ধজাতি, তদ্বৈপরীত্যে বিজাতিমধ্যে পরিগণিত হয় । ২১২ ।

কুরুবিন্দ এবং হীরক ভিন্ন অপর কোন জাতীয় রত্ন পদ্মরাগ ও ইন্দ্রনীলকে অক্ষিত করিতে সমর্থ হয় না । ২১৩ ।

সর্বগুণসম্পন্ন পদ্মরাগের যৎপরিমাণে মূল্য নির্দিষ্ট হয়, বিশুদ্ধ কুরুবিন্দেরও সেই পরিমাণে মূল্য হইয়া থাকে । ২১৪ ।

मूलम् ।

सगुणे कुरुविन्दे च यावन्मूल्यं प्रकीर्तितं ।
 तावन्मूल्यचतुर्थांशहीनं स्याद्वै सुगन्धिके ॥ २१५ ॥
 यावन्मूल्यं समाख्यातं वैश्ववर्णे च शूरिभिः ।
 तावन्मूल्यचतुर्थांशं हीयत शूद्रजन्मनि ॥ २१६ ॥
 वर्णदीप्तुमपपन्नं हि मणिरत्नं प्रशस्यते ।
 ताभ्यामौषदपि भ्रष्टो मणिर्मूल्यात् प्रहीयते ॥ २१७ ॥
 सन्देहो यदि जायेत क्वचिमे सहजेऽपि वा ।
 अन्योन्यं घर्षयेद्रत्नं क्वचिमं तद्विभिद्यते ॥ २१८ ॥

तर्जमा ।

वैश्ववर्ण कुरुविन्दको जेतना दाम होग, सौगन्धिकका
 दाम उस्से चार आना कम होग, अर्थात् कुरुविन्दका
 दाम अगर एक रोपया होए, तो सौगन्धिकका दाम वारे
 आना होग । २१५ ।

वैश्ववर्ण माणिकका जो दाम होग, शूद्रवर्ण माणिकका
 उस्से चार आना कम होग । २१६ ।

सब किसिमका जवाहेरात् कुट और रङ्गसे उमदा
 होता है, और इसिकि जरामि कमिसे उस्का दामभी कम
 हो जाता है । २१७ ।

अगर किसि रत्नको समझकर सक् पयदा होए, तो एक
 माञ्चा रत्नसे घिसना चाहिए, तो झुठा रत्न चुर हो जाये
 गा । २१८ ।

TRANSLATION.

215. A *saugandhika* is worth three-fourth the price of a *kuruvinda*.

216. A *súdra padmardga* is, according to the authorities, worth three-fourth the price of a *Vaisya padmardga*.

217. All gems derive their value from their lustre and their color; accordingly, gems which are found wanting in these two essentials are of small worth.

218. When doubts arise as to the reality of a gem, the infallible test is to rub it with another gem of tested worth. A false gem will be reduced to fragments under the process.

অনুবাদ।

বিশুদ্ধ কুরুবিন্দের যত মূল্য হইবে, সুগন্ধিকের মূল্য তাহার তিনের চতুর্থাংশ হইয়া থাকে। ২১৫।

পণ্ডিতেরা বৈশ্যবর্ণ পদ্মরাগের চতুর্থাংশহীন মূল্য শূদ্র-জাতি পদ্মরাগের মূল্য নির্দেশ করিয়া গিয়াছেন। ২১৬।

সর্বপ্রকার রত্ন দীপ্তি ও বর্ণানুসারে প্রাশস্ত্য লাভ করে, সেই বর্ণ ও দীপ্তি হইতে ঈষৎপরিমাণে ভ্রষ্ট হইলে তাহার মূল্যও অল্প হইবে। ২১৭।

যদি কোন রত্নকে কৃত্রিম বলিয়া সন্দেহ জন্মে, তবে একখানি অকৃত্রিম রত্নের সহিত ঘর্ষণ করিবে, তাহাতে কৃত্রিমখানি চূর্ণ হইয়া যাইবে। ২১৮।

मूलम् ।

सर्वलक्षणसम्पूर्णं पद्मरागे गृहे स्थिते ।

अश्वमेधफलं तस्य विजयमायुर्जयं लभेत् ॥ २१६ ॥

तर्जमा ।

सर्वलक्षणाक्रान्त एक पद्मराग अर्थात् भाणिक मकानमे
रहनेसे अश्वमेधयज्ञका फल लाभ अनायास प्राप्त होता
है, और उससे धन, उमरकी वृद्धि और जय लाभ
होता है । २१६ ।

इति पद्मरागका वयान ।

TRANSLATION.

219. The treasuring up of a *padmarāga* furnished with every perfection is as meritorious as the celebration of the *Aśwamedha** *jajna*, and leads to wealth, success and long life.

অম্ববাদ ।

সর্বলক্ষণাক্রান্ত একখানি পদ্মরাগ গৃহে থাকিলে
অশ্বমেধযজ্ঞের ফল অনায়াসে প্রাপ্ত হওয়া যায় এবং
তাহাতে ধন, আয়ুর্দ্ধি ও জয় লাভ হয় । ২১৯ ।

ইতি পদ্মরাগ ।

* The Horse Sacrifice a celebrated ceremony, the antiquity of which reaches back to the Vedic period. *Vide* hymns 162 and 163 in the first *Māṇḍala* of the *Rig Veda*. In later times its efficacy was to entitle the sacrificer to displace Indra from the dominion of *Swarga*. In it, the horse was generally, if not always, immolated.

THE RUBY.

Its Properties.

THE Ruby is perhaps the hardest substance known, next, of course, to the Diamond. It is a variety of the Corundum, which name (derived from the Sanskrit *korund*,) is used to denote the class of aluminous stones generally; and particularly a species or subdivision of that class. Besides the crystalline form (which is generally rough and deformed), the Corundum appears in compact masses and in aggregates of grains of different sizes. All the different varieties of the Corundum derive their names from their colour. Thus, the crimson red Corundum is called the Oriental Ruby; the colourless, white Sapphire; the azure-blue, Oriental Sapphire; the indigo blue, indigo Sapphire; the violet, Oriental Amethyst; the yellow, Oriental Topaz &c. &c. &c. Count Bournon was the first European who had classified the Corundums into different heads (in 1802.) But the Eastern nations have however adopted the different designations for several centuries past. The first and most important variety of the Corundum is the Ruby—the coarsest being the Emery, which is used for polishing metals, gems, marble, &c. It is some-

times more valuable than the Diamond, when it is of a large size, good colour and free from defects. Its specific gravity is from 3·9 to 4·1. The electricity which it obtains by friction continues for a considerable time. This stone is composed of alumina and coloured by traces of metallic oxides, chrome, &c. Like the other varieties of the Corundum, it is infusible by itself, but together with a flux, melts with difficulty into clear glass. It is possessed of double refraction, though not to a very high degree. The system of crystallization to which it belongs is rhombohedral. Its cleavage is basal, that is, it breaks across the prisms with nearly a flat surface. Its lustre is vitreous. It loses nothing of its beauty when viewed by artificial light. Its colour varies from the lightest rose-tint to the deepest carmine. The two extreme colours are not liked at all. The most esteemed colour is, what is called by the jewellers, the "pigeon's blood," which is a pure deep rich red, without the faintest tinge of blue or yellow. The other colours are light-red, white, crimson, peach-blossom, violet, &c. The Ruby is divided into four classes.

1st.—The Oriental Ruby, called by Pliny the Indian Carbuncle, is the best favorite and most valuable of all. Its chemical properties have been described under the general heading. Theophrastus speaks of it as being incombustible and having the appearance of a burning coal when held up to the sun. Hence the name "Anthrax" (or "live coal,")

given to it by the Greeks. The ancient writers, both of the East and West, have described it as having the power of shining in the absence of all light. The fact is, that the Ruby can be rendered phosphorescent by exposing it to sunshine for some-time or by putting it in a close crucible, heated to a certain degree.

2nd.—The Spinel Ruby is of a fine lively red hue, with a cinnam on tint about it, but is very inferior to the true Ruby in brilliance. It is found in granular lime-stones ; is transparent and translucent and receives its red tint from chromic acid. It belongs to the cubic system of crystallization and is almost found in octrahedral crystals. It does not acquire electricity either by friction or heat ; is possessed of simple refraction and is infusible before the blow-pipe. It is distinguished from the Ruby by its peculiar formation and inferior hardness. Its specific gravity is from 3·5 to 3·8. It is called by the natives of India the Lal Rumani or the Pomegranate Ruby.

3rd.—The Balas Ruby is of a pale rose-colour and is of the same composition as the Spinel. According to the Persian tradition, the mines of these stones were not discovered until after an earthquake which rent the mountain in two. Their inferior hardness prevented people from taking them as the real Rubies. The ancient Greeks connect the origin of the name “Balas” Ruby with the word “Palatius,” as they supposed it to be the matrix or

palace in which the true Ruby was found. Probably, the name is derived from the mountain "Ballaheia" in India, which, according to Marco Polo, used to supply this stone. The old French name "Rubin de Balais" adds weight to this assertion. The name Balas may have originated from the word "Ballen" or king—the Phrygian name for a certain fiery stone. Chardin attributes the origin of the name to "Balachani," the stone of "Balachan" (Pegu)—the Persian name for the Ruby. Some say that the original of the term "Balas" Ruby is the ancient name of Beloochistan, Badakschan or Balaschan.

4th.—The Rubicelle is an inferior variety of the Spinel and is of a yellowish red color.

The Rubies are often found in company with Sapphire, Zircon, oxide of tin, magnetic iron, Topaz, &c. Where Rubies and Sapphires are met with, gold is almost certain to be present.

Where found.

THE finest Oriental Rubies come from Burmah, Siam, India and Ceylon. Rubies are also found in Hohenstein on the Elbe, in the rivers Rhine and Danube; Espailly in Auvergne and Iser; in Bohemia; France, Brazil, Australia, Borneo, Sumatra, &c.

The most beautiful of these stones are those that come from Burmah. The mines are very strictly guarded and rendered difficult of access to the Europeans. They are a royal monopoly, extreme care being taken to prevent the stones getting

out of the country. The excessive fondness of the King for these stones has earned him the title, "Lord of the Rubies." Whenever any particularly large stone is found, a procession is sent with great *eclat* to meet it. When Pegu, the "father-land of Rubies," was annexed to the British Crown in 1852, it was thought that the English Government would be richer by its acquisition. But whether on account of the dangers in the shape of wild beasts that surround the Ruby-yielding countries, or some other cause, the Government has been sadly disappointed. The inhabitants of Burmah believe that Rubies ripen in the earth, that they are at first crude and colorless, and that, as they ripen, they become yellow, green, blue and last of all, red—which is the sure sign of perfect ripening. The Burmese law prohibits the sale of Rubies in the market and makes it compulsory on the discoverer of stones of a certain weight (100 ticals) to make them over to the Government, under pain of death. To avoid this dangerous law, the finder often breaks up the large stones into small pieces; thus causing more loss to the Government than he gains. The Rubies that come out of Burmah must be either stolen ones or passed out through the agency of private individuals.

The Rubies that come from Ceylon are generally found in the beds of rivers.

Some pretty-looking Rubies have been found for many years in Badakshan, a part of Tartary.

Some were also found on the slopes of the Oxus, near to Shushan and Charan. The natives of these places are under the impression that Rubies always occur in pairs. If they chance to find out one, they are sure to conceal it until the other is found, failing which, they will break it in two.

Many Rubies have been found in the gold washings in Australia, but most of them are taken no notice of, being considered as Garnets. Some, however, of very good quality have found their way into the London market.

The Spinel Rubies are found in rolled pebbles in alluvial deposits and the beds of rivers in Ceylon, Ava, Mysore, Beluchistan, and other Eastern countries; in Meronitz in Bohemia and in Liben-burgen; in the region between Amity and Andover in North America; also in the Owens River in Victoria and in the Pearl Rivers of New South Wales and other parts of Australia. Blue Spinel is found at Aker in Sweden; also in Forland and Straskan in Moravia; in Antwerp and Ceylon. These are translucent and generally contain three to four per cent. of iron. The Chloro-Spinels or green Spinel is found in the Ural Mountains. Black Spinel or Ceylonite, (also called Pleonaste by Haüy,) have been found in Ceylon, Bohemia, in the River Isère, in the Tyrol, at Andernach on the Rhine, in Russia and in several places in the United States, where also the brown Spinel is found in abundance. The specific gravity of the Pleonaste

is from 3.5 to 3.8. The principal thing in its composition is aluminum and about 10 per cent. of protoxide of iron. It is infusible before the blow-pipe and with borax forms into an iron-colored glass. The automalite or zinc Spinel is found in Sweden. The white Spinel is found at La Riccia near Rome. Some also come from Brazil mixed with Diamonds.

The Balas Ruby has been described by Marco Polo as being chiefly found in the Balascea or Ballahia (on the upper Oxus,) where they were found below the surface soil, and from which place, he had, in the latter half of the 13th century, made a collection.

Mode of Cutting.

THE Ruby is cut by means of Diamond powder on an iron wheel or skaif, and polished on a copper one with tripolis and water. In the East, Corundum is used for cutting, but the work is not flat and sharp. The usual form of cutting is the mixed or half-brilliant, although silky and imperfect stones are often cut *en cabochon*—a cut by which the stone receives one or two convex faces, with or without facets at the base. The Asteriated Rubies, that is, those that have a six-pointed star across the crystal, formed by a silky imperfection in the gem, are also cut *en cabochon* and particular care is taken to get the centre of the star as nearly

as possible in the middle of the gem. Such stones, if possessed of good colour, fetch very high price in the market.

The Spinel is cut on an iron wheel, with Emery or Diamond powder and polished on a copper one. The form is generally the mixed-cut. The colour of this stone becomes deeper by being heated.

The Ruby, as known to the Ancients.

THE Ruby is spoken of in the book of Job and in the Proverbs, in the Bible. The breast-plate of the High Priest, which was composed of twelve stones, included the Ruby, then known as the Carbuncle. The fact of its having been well known to the ancient Greeks and Romans admits of no question whatever. The Anthrax of Theophrastus and the Indian Carbuncle of Pliny are, beyond doubt, Rubies. According to Pliny, the Ethiopians used to increase the lustre of Rubies by steeping them in vinegar for 14 days. Though this process added to their splendour for the same number of months, they were afterwards rendered softer and more brittle. Ælian, an ancient natural-historian, relates how a certain widow named Heraclea, had tended a young stork and cured one of its fractured legs and how the bird, in token of its gratitude for her kindness, presented her with a Lychnis (Ruby). But the question as to why of all others the Lychnis was selected for the present, is best answered by the

assertion of Philostratus, according to whom, storks were in the habit of placing these stones in their nests as amulets against serpents, and therefore as a fitting reward for the valuable services rendered by Heraclaea, such a useful thing was presented to her. In an account of the statue of the Syrian Goddess (Astarte), Lucian speaks of her, as wearing on her head a gem called *Lychnis* (lamp-stone,) which used to light up the temple throughout the night. Epiphanius, speaking of Carbuncle, says, "when worn, it is impossible to conceal it, for notwithstanding whatsoever clothes it may be covered over with, its lustre shows itself outside its envelope, whence it is called Carbuncle." The Oriental nations speak of Rubies and other precious stones as illuminating the place in which they were kept.* In China, Rubies have been used from the earliest times for ornamenting the slippers of women, and in India, for being set into cups, vases, sword-handles or pipe-mounts and other ornamental things.

Engravings.

ANCIENT intaglios and cameos,† engraved on this stone, are still in existence, some of which are said

* There is a belief existing in India that Rubies grow in the head of serpents and that they can be obtained by throwing a lump of cow-dung over them, when the serpents occasionally take them out of their heads to illumine the place where they search for food, and in order that flies and insects might gather round them, attracted by the light. It is popularly believed that these stones are so valuable, owing to their rarity, as, to be called "the wealth of seven kings."

† Intaglios have the design sunk below the surface; in cameos, the subjects are in relief, or raised above the surface. Both these kinds of engraving can be executed on almost all sorts of stones.

to have been done, 500 years B. C.,—a period when the Greeks had attained the acme of artistic excellence. A large oval slightly convex stone, of the real pigeon's-blood colour, in the Devonshire parure, has a "Venus Victrix" engraved upon it. There also exists a full-length figure of Osiris in half-relief. Then there are a gorgon's head and a head of Pertinax, engraved on Spinel; and the head of a Bacchanite, upon a Balas. The earliest example of an engraving executed in the Middle Ages, has been discovered in the Spinel of the Marlborough cabinet. It is a beautiful stone, $\frac{3}{8}$ of an inch square, upon which is engraved a head in front face, wearing a crown, resembling very much that of Henry VI, as found upon his great seal. The Italians have left many engravings on the Ruby, amongst which may be mentioned an intaglio, of a head of Thetis, capped with a crab's shell, at present in the possession of the Rothschilds; and a cameo of a head of Serapis in front face, found in the Hope cabinet of precious stones. Amongst the collection of cameos of our Most Gracious Majesty, is one having the head of Louis XII, engraved upon a fine stone of considerable size,—a specimen of the art after the Revival. Dominico dei Camei engraved upon a Balas of the size of a shilling, the intaglio portrait of Ludovico il Moro. The Orleans cabinet had a Ruby engraved with an intaglio head of Henry IV, with the date 1598. Charadin who, in 1666, examined a Ruby, amongst the

Crown jewels of Persia, describe it as being as big as a hen's egg cut in half. The upper part of this stone bore the name "Chaic Sophy," cut upon it by its former master who had considerably marred its beauty by so doing. Pistrucci executed a beautiful front face of Diana on a Ruby, about $\frac{1}{2}$ inch long.

*The Price of the Ruby; its Flaws and Defects;
Mode of Testing.*

THE jealous care with which the best Oriental Rubies are kept by the King of Burmah, renders them difficult of access to the public and makes them sometimes more valuable than the Diamonds. The ancients put a very high price upon the Rubies. In the present day, fine Rubies under $\frac{1}{2}$ a carat, if English cut, cost from £ 4 to £ 10 ; if Indian cut, from £ 1 to £ 4.

A Ruby of one carat is worth from £ 14 to £ 20

Ditto $1\frac{1}{2}$ ditto ditto „ 25 to „ 35

Ditto 2 ditto ditto „ 70 to „ 80

Ditto 3 ditto ditto „ 200 to „ 250

Ditto 4 ditto ditto „ 400 to „ 450

Stones of greater weight than 4 carats, being rarities, fetch fancy price.

Rubies with flaws and specks, or having any silky or milky appearance, either on the table or beneath it or which are too deep or too pale in colour, are now much depreciated in value. A pale Ruby of 4 carats might be worth less than £ 12. It is true

that there are many Rubies in the market but these are of inferior quality and cannot command the same value as the true Oriental Rubies that come from Burmah and Siam.

The value of the Spinel and Balas Rubies varies chiefly according to the demand, character and cut of the stones, and sometimes, to caprice and fashion. At the present time the value of small Spinel ranges from 5 to £10 per carat.

Medium size of fair color, 20 to £ 40 per carat

Large ,, ,, 60,, £100 ,,

As an instance of the uncertainty of the value of the Spinel, a stone weighing 40 carats, clear and of good quality, was sold in 1856 for £100 ; in 1862, it fetched £80 by public auction, and was lately sold for £240.

So is the case with Balas Rubies ; for example, a dark rose-red Balas of 10 millimetres, square-cut and polished as a brilliant will fetch 300 francs ; while a pale rose of like character and size will sell for 20 francs only. A specimen of 5 carats will occasionally realize £50. At the sale of the Marquis of Drée, a Ruby of 10 grains sold for £56.

In order that the pivots of watches may turn with greater precision, they are set in small Rubies perforated for the purpose ; but these small jewels, about the size of millet grains, though very useful, are not of much value, owing to their abundance.

To test a perfect Ruby, it has to be placed on the same sheet of paper on which the fresh blood of a

pigeon has been dropped. The perfection of the stone can then be ascertained if it exactly agrees with the blood in color. The Spinel or Balas Rubies have often been passed off as true Rubies : but with any one acquainted with the physical and chemical properties of these stones, the deception would not succeed. The hardness and specific gravity of the true Ruby is much greater than those of the others. An unset stone can easily be tested by taking its specific gravity ; a set one would, if a true Ruby, be scratched by Diamond only but would scratch all other stones ; if a Balas or Spinel, it would be scratched by a Sapphire. Then the refraction would point out the nature of the stone. In the case of the true Ruby, it would be double (though in a small degree,) but in that of the Spinel or Balas, it would be absolutely simple. The Brazilian pink Topaz is often made to imitate the Ruby by placing it in a crucible with sand and heated till it gets the requisite color. But it differs essentially from the real Ruby in its character. Its specific gravity is from 3·4 to 3·6, whereas that of the Ruby is from 3·9 to 4·1. It is 8 in the scale of hardness, while the Ruby is 9, *i. e.*, next to Diamond, which has the full standard number 10.

The Garnet is sometimes made to pass for the true Ruby. The Garnet, however, pure and brilliant, will appear black and opaque, if held so as to reflect the light directly ; while the Ruby would

retain its transparency and true color. Sometimes Garnets backed up by Ruby foils have been mistaken for Rubies. The Parisian traders have recently hit upon a plan by which they can, without the use of foils, give to pale valueless Rubies the best color they should have. They fill up the inside of the setting with Ruby-enamel, which gives a deep tinge to the entire stone enclosed within. The Rubies are also imitated in paste, which can only be detected by touching them with the emery-stone (*cote*). The artificial gems will appear softer and brittle, inferior in weight and, in some cases, showing silvery air bubbles in the interior. The Rubies are sometimes infected with white spots but these are removed by burning.*

The Spinel is also mistaken occasionally for the Garnet and more frequently for the Jacinth owing to similarity of color. But both these stones are of inferior hardness: while the Spinel would scratch quartz readily, these would, but *slightly*. Then, the Jacinth has double refractive power in a very high degree, whereas the Spinel has simple refraction.

*The Marvellous and Medicinal Powers attributed
to the Ruby.*

EACH precious stone was supposed to have been gifted with special powers. The pharmacopœa of

* The Indian jewellers, however, in spite of great care and labor, have not yet succeeded in entirely removing these spots from the stones.

the ancients had, among its most potent remedies, a very costly compound called the "Five Precious Fragments" which consisted of powdered Rubies, Topazes, Emeralds, Sapphires, and Hyacinths. But as the patients were not likely, nor were they competent, to analyze the chemical properties of the mixture, it generally happened that the physicians used to pocket the real gems, by substituting false ones in their place. The Oriental Ruby, or the Carbuncle of the ancients, whether used externally or internally, was an antidote to poison and plague; it drove away sadness, evil thoughts, wicked spirits, night-mares and diverted the mind from sensuality. It was also used as an amulet against all illness. It would warn the wearer of the approach of any misfortune, by a change of color to blackness and would not resume its original brightness until the peril had passed away. To confirm the above, we can not resist the temptation of reproducing here the following apparently authentic story related by Wolfgang Gabelchover, a German philosopher, as quoted by Tollius: "It is worthy of notice that the true Oriental Ruby presages to the wearer by the frequent change and darkening of its color that some inevitable loss or misfortune is not far off: and in proportion to the greatness of the coming evil, so doth it assume a greater or less degree of darkness and opacity—a thing which I have heard repeatedly from people of the highest eminence and have, alas! experienced in my own person.

For, on December 5th, 1600, as I was travelling from Stutgard to Cal-wam in company with my beloved wife Catherine Adelman, of pious memory, I observed most distinctly during the journey that a very fine Ruby, her gift, which I wore set in a ring upon my finger, had lost, once or twice, almost all its splendid color and had put on dullness in place of brilliancy and darkness in place of light: the which blackness and opacity lasted not for one or two days only, but several: so that being beyond measure disgusted thereat, I took the ring off my finger and locked it up in my trunk. Whereupon I repeatedly warned my wife that some grievous mishap was impending over either her or myself, as I foreboded from the change of color in my Ruby. Nor was I wrong in my anticipation, inasmuch as within a few days she was taken with a fatal sickness that never left her till her death. And truly after her decease, its former brilliant color again returned spontaneously to my Ruby."

Celebrated Rubies.

TAVENIER speaks of a Ruby seen in the possession of the King of Visapore, India, weighing 50 carats and of very fine quality. The best Oriental Rubies, as we have said before, are rare in the market, being monopolized by the King of Burmah, who is reported to be the owner of a Ruby, of an extraordinary quality and of the size of a pigeon's egg.

But no Europeans have hitherto been allowed to have a look at it. The king of Ada has a perfect Ruby of the size of a small hen's egg, which he uses as an ear-drop. One of the largest Rubies in the Crown jewels of France, adorns the Order of the Golden Fleece and is cut into the form of a dragon with extended wings. There was a remarkable Oriental Ruby of the size of a pigeon's egg, in the Crown of the Empress Catherine of Russia, known to have been presented to her by Gustavus III/ of Sweden, when on a visit to St. Petersburg, in 1777. There was one in Paris, seen by Fartière, which weighed $406\frac{1}{2}$ carats. There are several Rubies of good size and quality among the Crown jewels of Austria. It is related by Gesner that Catherine of Arragon used to wear a ring set with a stone which became luminous at night and which was therefore conjectured to be a Ruby. Two remarkable genuine Rubies were sent to England from Burmah in 1875. The sale of these two stones caused great excitement at Burmah and the fact of two stones of such extraordinary quality appearing simultaneously created not a little sensation in England. One was a dark-colored stone, cushion-shaped and weighing 37 carats, and the other, a blunt drop shape of $47\frac{1}{8}$ carats. Both were put in the hands of Mr. James N. Forster of London for recutting. The former was reduced to $32\frac{5}{8}$ and the latter to $39\frac{9}{8}$ carats. Both of these have found purchasers in the Continent, the smaller

fetching over a lac of Rupees. The largest Ruby seen in India by Garcias did not exceed 24 carats ; it was bought by a prince in the Deccan for 156lb. weight of gold.

Rudolf II possessed a Ruby as big as a small hen's egg, bequeathed to him by his sister, the Queen Dowager of France ; it was about 100 carats in weight and was reported to have been originally valued at 66,000 ducats. But modern mineralogists have pronounced this to be a Spinel.

In the front of the Crown of our Most Gracious Majesty is the famous Ruby (now pronounced to be a Spinel) said to have been given to Edward the Black Prince by Don Pedro (King of Castile,) after the battle of Najera (near Vittoria,) in 1367. It was afterwards worn upon his helmet by Henry V, at the battle of Agincourt, 1415. It is an irregular oval, pierced through the middle, according to the usual oriental fashion ; the upper part of the perforation being concealed by a small Ruby. Two large Spinel taken from India in 1861 were shown in the Exhibition of 1862. The one that was exhibited by Messrs. Hunt and Roskell, was a cabochon-cut, octagon-shaped stone, of perfect color and free from flaws. It originally weighed 197 carats and after being cut by Mr. Forster, 81 carats. The other Spinel was also of the same shape and color, originally weighing $102\frac{1}{4}$ carats, and after being recut, $72\frac{1}{2}$ carats. One Spinel collected by Dr. Heron, is said to be 49lb ; being in 3 pieces

and containing cavities filled up by crystals of Corundum. In the list of the French Crown jewels taken in 1791, we find, amongst others, one Spinel Ruby of $56\frac{3}{4}$ carats, worth 50,000 francs. A specimen of a blue Spinel, a thick oblong stone, was in the possession of Messrs. Pittar Leverson & Co. It was an Indian-cut stone, weighing $37\frac{1}{2}$ carats and after being recut (by Mr. Forster,) 25 carats. It was originally sent from India as a Sapphire and having been afterwards found out to be a Spinel, the purchaser returned it to the merchant, who at once wrote to the consigner in India. The statement not being believed, the merchant had it cut and upon its identity as a Spinel being established, sold it for a much higher sum than it had fetched as a Sapphire. Tavernier tells us that he counted on the Great Mogul's throne, 180 large Rubies varying in weight from 100 to 200 carats and one single gem that weighed $2\frac{1}{2}$ ounces. These were, however, Balas Rubies. In the catalogue of the French Crown Jewels, of 1791, mention is made of two Balas Rubies, one of which, weighing $20\frac{3}{8}$ carats, was valued at 10,000 francs and the other, weighing $12\frac{3}{8}$, at 3,000 francs.

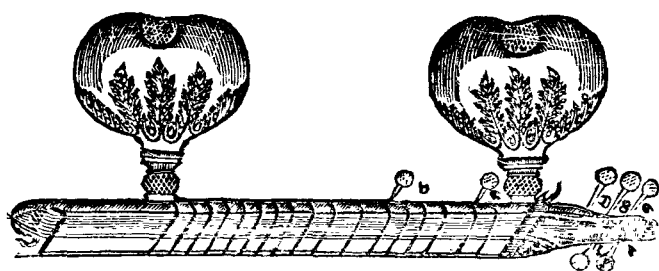
Charles the Duke of Burgundy, had lost several valuable stones at Granson. Among these were 3 Rubies called the "three brothers" and two called "*La Hotte et la Balle de Flandres*." James I, in sending some jewels to his son, mentions the "three brethren." The similarity of the name

leads many to identify these as the Rubies once belonging to the Duke.

Sir James Melville, in his *Historic Memoirs*, says that Queen Elizabeth showed him "a fair ruby, great, like a racket ball." Runjeet Sing is said to have owned a large Ruby weighing 14 tollahs, with the names of Aurungzebe, Ahmed Shah and several other kings engraved upon it. Robert de Berquem mentions that when Josephus Barbaro had (in 1472) an audience with Yussum Cassam, the king of Persia, (at whose Court he was an ambassador for the Venetian Republic,) he was shown a hand-kerchief, filled with the most valuable of precious stones. Amongst these was a table cut Balas Ruby, of, at least, a finger's breadth, of the most beautiful colour and weighing $2\frac{1}{2}$ ounces. De Berquem also speaks of 3 great Rubies, belonging to a Parisian of great rank. The one had once been set in a gold crown covered with gems, with which Pope Stephen V, (who came to France in 817) crowned the King of France, Louis le Debonnaire, as Emperor. This Ruby was in the shape of a Lozenge and weighed $129\frac{1}{2}$ carats. The other was egg-shaped and weighed $244\frac{3}{4}$ carats. It was given to Charles, Duke of Anjou, by the Neapolitans, in 1264. The third, weighing 209 carats, had belonged to Anne, Duchess of Brittany who married Charles VIII in 1491. How these monster stones came into the hands of the Parisian nobleman and what became of them subse-

quently are not known to us. It is said that when Peter the Great left England, he presented the King with a "rough Ruby, which the greatest Jewellers of Amsterdam (as well Jews as Christians) valued at £2,000 sterling."

Some very good Rubies are to be found in India. A fine Oriental Ruby was recently bought of a Burmese merchant (at 22,000 Rupees), by Sir Salar Jung, on one occasion of his visit to Calcutta. The estate of the Paikpara Raj family (in the suburbs of Calcutta) has in its possession a large Ruby, set in a ring, and free from flaws. Another Ruby of a good size, also set in a ring is to be seen with Rai Luchmeeput Sing Bahadoor of Azimgunj. Babu Hurruck Chand of Moorsheda-bad has with him a Ruby of the true "pigeon's blood" color. A large Ruby is to be seen in the estate of the Hon'ble Maharajah Joteendro Mohun Tagore Bahadoor, set in a ring and having some Chinese letters, forming the name of God engraved on its back. There is also one large Ruby of the size of a pigeon's egg lengthwise cut in half, set in one of his watch-chains. It weighed about 500 Ratis in its rough state, and has, upon being cut, been reduced to about 300 Ratis. There is also one beautiful Ruby of about 93 Ratis, set in another watch chain of the Maharajah's.



अथ वैदूर्यम् ।

मूलम् ।

अविदूरे गिरेः कस्य तथैवोत्सङ्गदेशतः ।
 अधित्यकाप्रदेशे च वैदूर्यस्याकरो भवेत् ॥ २२० ॥
 पद्मरागमुपादाय मणिवर्णा हि ये क्षिणौ ।
 सर्व्वास्मान् वर्णशोभाभिर्वैदूर्यमनुगच्छति ॥ २२१ ॥
 सितञ्च धूस्रसङ्काशभीषत्कृष्णत्विषम्भवेत् ।
 वैदूर्यं नाम तद्रत्नं रत्नविद्भिर्बुदाहृतं ॥ २२२ ॥
 तेषां प्रधानं शितिकण्टनीलं
 यदा भवेद्द्वेणुदलप्रकाशं ।
 चासाग्रपक्षप्रतिमश्रियो ये
 न ते प्रशस्ता मणिशास्त्रविद्भिः ॥ २२३ ॥

वैदूर्यं अर्थात् लघुनियेका वयान ।

तर्जमा ।

किसि किसि पाछाड़के करीवकी जमीनमे, बीचके हिस्सेमे और चोटौपर लघुनिया पाया जाता है । २२० ।

पद्मराग वगैरह जहेरातमे जिस् तरहका रङ्ग देख्लाइ देता है, वही सब रङ्ग वैदूर्य अर्थात् लघुनियामेभी होता है । २२१ ।

उस्के सेवाय सफेद रङ्ग, वेंगुणी रङ्ग और थोड़ा सेयाद्, यही तिन रङ्ग लघुनियामे देख जाते हैं । २२२ ।

रत्नपारक्षी पण्डितलोक कहते हैं, के जित्ने किसिमका लघुनिया है, उस्मेसे जो रङ्ग मोरेके गले और वांशके पत्तके समान है, वही प्रधान है । और जिस्का रङ्ग नीलकण्ठपक्षीके परके समान है, वह अच्छा नहिं । २२३ ।

THE CAT'S-EYE.

TRANSLATION.

220. CAT'S-EYE quarries are found at the top, or the mid region of certain mountains, as well as in their vicinity.

221—222. All those colors that shine in the *padmarāga* and other gems of a like nature, are also seen in the Cat's-eye. Besides these, we find white, smoke-colored and gray cat's-eyes.

223. Of Cat's-eyes, those which in color resemble the peacock's neck or the bamboo leaf are first-class, while those resembling the wing of the *nila-kantha** bird are of small worth.

বৈদূর্য্য ।

অনুবাদ ।

কোন কোন পর্ব্বতের সম্মিহিত প্রদেশ, মধ্যভাগ ও অধিত্যকা প্রদেশে বৈদূর্য্যের আকর লক্ষিত হয় । ২২০ ।

পদ্মরাগপ্রভৃতি রত্নসমূহে যে সকল বর্ণ দৃষ্ট হয়, সেই সকল বর্ণই বৈদূর্য্যমণির অনুগামী ; তন্মিন্ন শুক্ল, ধূমল ও জঘৎ কৃষ্ণবর্ণবিশিষ্ট বৈদূর্য্য দেখা যায় । ২২১ । ২২২ ।

মণিশাস্ত্রবিৎ পণ্ডিতেরা কহেন, যতপ্রকার বৈদূর্য্য আছে, তন্মধ্যে যে গুলির বর্ণ ময়ূরের কণ্ঠ অথবা বংশ-পত্রের সদৃশ, সেইগুলি প্রধান, এবং যাহাদের বর্ণ, নীল-কণ্ঠ পক্ষীর পক্ষের তুল্য, তাহারা প্রশস্ত নহে । ২২৩ ।

* A species of gallinule or water-hen. (?)

मूलम् ।

ब्रह्मक्षत्रियविट् शूद्रजातिभेदाच्चतुर्विधं ।
 सुलक्षणं भवेद्ब्रह्म वैदूर्यं नाम भूमितः ॥ २२४ ॥
 सितानीलो भवेद्विप्रः सितारक्तस्तु बाहुजः ।
 पीतानीलस्तु वैश्यः स्यान्नील एव हि शूद्रकः ॥ २२५ ॥
 एकं वेणुपलाशकोमलरुचा मायूरकर्णत्विषा
 मार्जाररेक्षणपिङ्गलच्छविजुषा त्रेयं त्रिधा च्छायया ।
 यद्वाचं गुरुतां दधाति नितरां स्निग्धन्तु दोषोषितं
 वैदूर्यं विशदं वदन्ति सुधियः स्वच्छञ्च तच्छोभनं ॥ २२६ ॥

तरजमा ।

जिस्तरहसे मनुष्यके ब्राह्मण, क्षत्रि, वैश्य और शूद्र
 चार जात होते हैं, उसी तरहसे लशुनियामें भी चार जात
 हैं। और यही चार जात सुलक्षणाक्रान्त लशुनिया जमी-
 नसे पयदा होता है। २२४ ।

थोड़ा नीलापनलियेऊये सफेद रङ्ग लशुनिया ब्राह्मण
 जात है, थोड़ा सुखोमायेल सफेद रङ्ग लशुनिया क्षत्रि
 जात है, थोड़ा नीलापनजरदिमायेल लशुनिया वैश्य जात
 है और नीलरङ्ग लशुनिया शूद्र जात है। २२५ ।

वांशका नया पत्ता, मोरका गला, विस्त्रीकी आंख, इल्ली
 तिन चीजोंके समान लशुनियाकी छाया देखि जाति है,
 और जो लशुनिया ओजनमें भारी, और वज्रत् स्निग्ध,
 वेअथेव, निर्मल और स्वच्छ हो, पण्डित लोक उसको अति
 शुभलक्षण कहते हैं। २२६ ।

TRANSLATION.

224. The earth produces all the four castes of Cat's-eye redolent of lucky signs.

225. A white Cat's-eye furnished with a blue gleam (say the authorities), is a Brahmin, a white Cat's-eye with a gleam of red, is a Khetriya, a yellow Cat's eye with a blue lustre, is a Vaisya, and a purely blue Cat's-eye is a Sudra.

226. Cat's-eyes possess a shade like the color of a fresh bamboo leaf, peacock's neck, or a cat's eye. Those Cat's-eyes that are heavy, deliciously cool, flawless, smooth and otherwise faultless, the authorities consider to be very lucky.

অভ্রবাদ।

ব্রাহ্মণ, ক্ষত্রিয়, বৈশ্য ও শূদ্র এই জাতিচতুষ্টয়েভেদে চতুর্বিধ স্থলক্ষণাক্রান্ত বৈদূর্য্য-মণি ভূমি হইতে জন্মিয়া থাকে। ২২৪।

ঈষৎ নীলের আভাযুক্ত শুক্লবর্ণ বৈদূর্য্য ব্রাহ্মণজাতি, ঈষৎ লোহিতের আভাযুক্ত শুক্লবর্ণ বৈদূর্য্য ক্ষত্রিয়জাতি, ঈষৎ নীলের আভাযুক্ত পীতবর্ণ বৈদূর্য্য বৈশ্যজাতি ও বিশুদ্ধ নীলবর্ণ বৈদূর্য্য শূদ্রজাতি বলিয়া কথিত হয়। ২২৫।

বংশের নূতন পত্র, ময়ূরকণ্ঠ ও মার্জারের চক্ষু এই তিন বস্তুর আয় ছায়া বৈদূর্য্যে দৃষ্ট হয়, এবং যে সকল বৈদূর্য্য ওজনে ভারী, অত্যন্ত ন্নিক, দোষবর্জিত, নিশ্চল ও স্বচ্ছ, পণ্ডিতেরা তাহাদিগকে অতি শুভ-লক্ষণ-যুক্ত কহেন। ২২৬।

मूलम् ।

घृष्टं यदात्मना स्वच्छं स्वच्छायां निकषाश्रमि ।

स्फुटं प्रदर्शयेदेतद्वैदूर्यं जात्यमुच्यते ॥ २२७ ॥

अथ वैदूर्यगुणाः ।

माज्जारनयनप्रस्थं रसोनप्रतिमं हि वा ।

कलिलं निर्मलं व्यङ्गं वैदूर्यं देवभूषणं ॥ २२८ ॥

सुतारं घनमत्यच्छं कलिलं व्यङ्गमेव च ।

वैदूर्याणां समाख्याता एते पञ्च महागुणाः ॥ २२९ ॥

उद्गिरन्निव दीप्तिं यत् सुतारमिति गद्यते ।

प्रमाणतास्यं गुरु यत् घनमित्यभिधीयते ॥ २३० ॥

तर्जमा ।

कसौटीपर घिसनेसे जिस् लशुनियेकी स्वच्छता और साफाई ज़ादातर होति जाय, वही लशुनिया आसल है । २२७ ।

लशुनियेका गुण ।

बिस्लीकी आंख और लहशुनके समान, कलिल, निर्मल और व्यङ्ग लशुनिया देवताओंके लायेक है । २२८ ।

सुतार, घन, अत्यच्छ, कलिल और व्यङ्ग, यही पांच किसिमका लशुनिया बज्जत् गुणसम्पन्न है । २२९ ।

जिस् लशुनियामे आभा निक्ले, उसे सुतार कहते हैं, जो कदमे छोटा, लेकिन ओजनमे भारी, उसको घन कहते हैं । २३० ।

TRANSLATION.

227. That Cat's-eye which on being rubbed over the touch-stone attains additional lustre and smoothness, is sterling and excellent.

Qualities of the Cat's-eye.

228. That *kalila* or *byanga* Cat's-eye which is like a veritable cat's-eye, or a garlic, and which is perfectly smooth, is a gem worthy of the acceptance of the gods themselves.

229. *Sutāra*, *ghana*, *atyachchha*, *kalila* and *byanga* are the five best kinds of the Cat's-eye.

230. The Cat's-eye which sparkles beautifully, is called *sutāra*; that which combines small bulk with heaviness, is called *ghana*.

অনুবাদ ।

কমপাষাণে ঘৃষ্ট হইলেও যে বৈদূর্য্যের স্বচ্ছতা ও ছায়া
অধিকতর উজ্জ্বলভাবে প্রকাশ পায়, সেই বৈদূর্য্যই উৎকৃষ্ট
বলিয়া প্রসিদ্ধ ও অকৃত্রিম । ২২৭ ।

বৈদূর্য্যের গুণ ।

মার্জার-নয়ন বা রসোনের প্রতিকূপ, কলিল, স্বচ্ছ ও
ব্যঙ্গ বৈদূর্য্য দেবভোগ্য । ২২৮ ।

সুতার, ঘন, অত্যচ্ছ, কলিল ও ব্যঙ্গ এই পঞ্চবিধ বৈদূর্য্য
মহাগুণসম্পন্ন । ২২৯ ।

যে বৈদূর্য্য হইতে দীপ্তি উদগীর্ণ হয়, তাহাকে সুতার
কহে, যাহা প্রমাণে অল্প, কিন্তু ওজনে গুরু, তাহা ঘন
নামে বিখ্যাত । ২৩০ ।

मूलम् ।

कलङ्कादिविहीनं तदत्यच्छमिति कीर्तितं ।

ब्रह्मासूत्रकलाकारश्चलो यत्र दृश्यते ॥ २३१ ॥

कलिलं नाम तद्रूपं सर्वसम्पत्तिकारकं ।

विशिष्टाङ्गन्तु वैदूर्यं व्यङ्गमित्यभिधीयते ॥ २३२ ॥

अथ वैदूर्यदोषा ।

शर्करं कर्करं चासः कलङ्को देह इत्यपि ।

एते पञ्च महादोषाः वैदूर्याणामुदीरिताः ॥ २३३ ॥

शर्करायुक्तमिव यत्प्रतिभाति च शर्करं ।

स्पर्शं खरं यत्तज्ज्ञेयं कर्करं वन्धुनाशनं ॥ २३४ ॥

तर्जमा ।

कलङ्क आद अयेवांसे खाली लशुनियेको अत्यच्छ कहते हैं, जिस् लशुनियासे चन्द्रकलाके ऐसा चञ्चल सूत देखलाइ दे, उसको कलिल कहते हैं, कलिल लशुनिया सब सम्पत्का कारण है । २३१ ।

जिस् लशुनियेका आधा अङ्ग काटा मालुम हो, उसको व्यङ्ग कहते हैं । २३२ ।

लसुनेका अयेव ।

कर्कर, शर्कर, चास, कलङ्क और देह लशुनियामे यही पांच किसिमका अयेव है । २३३ ।

जो कुनेमे खुरधारा, उसे कर्कर कहते हैं, कर्कर लशुनिया भाइओंको नाश करता है, और दुधिया लशुनियाको शर्कर कहते हैं । २३४ ।

TRANSLATION.

231. That Cat's-eye which is free from such defects as *kalanka* etc., is called *atyachchha*; that which shows a lustre resembling the Brahminical thread and aye twinkling like the moonbeam, goes by the name of *kalila*. This is the veritable cornucopia.

232. That which manifests a variety of parts and sides, is entitled *byanga*.

Defects of the Cat's-eye.

233. *Karkara*, *sarkara*, *trása*, *kalanka* and *deha* are the five defects belonging to this class of gems.

234. A Cat's-eye which is hard to the touch, is called *karkara*; and that which contains grits, is called *sarkara*. A *karkara* Cat's-eye brings about loss of friends.

অম্ববাদ ।

কলঙ্কাদিদোষবিহীন বৈদূর্য্যকে অত্যচ্ছ বলে । এবং যাহাতে চন্দ্রকলার ন্যায় চঞ্চল ব্রহ্মনুত্র লক্ষিত হয়, তাহাকে কলিল বলা যায়, কলিল বৈদূর্য্য সর্ব্বসম্পত্তির নিদান । ২৩১ ।

যাহার অঙ্গ বিশ্লিষ্ট, অর্থাৎ অঙ্গ প্রত্যঙ্গ পৃথক্ বলিয়া বোধ হয়, তাহার নাম ব্যঙ্গ । ২৩২ ।

বৈদূর্য্যের দোষ ।

কর্কর, শর্কর, ত্রাস, কলঙ্ক ও দেহ, বৈদূর্য্য মণিতে এই পঞ্চপ্রকার দোষের বিদ্যমানতা দেখা যায় । ২৩৩ ।

যাহার স্পর্শ অতি কঠিন, তাহার নাম কর্কর, এবং শর্করায়ুক্ত বৈদূর্য্যকে শর্কর কহে, কর্কর বৈদূর্য্য বন্ধুবিনাশ করে । ২৩৪ ।

मूलम् ।

भिन्नभ्रान्तिकरस्त्रासः स कुर्यात् कुलसंक्षयं ।

विरुद्धवर्णो यस्याङ्गे कलङ्कः क्षयकारकः ।

मलदिग्ध इवाभाति देहो देहविनाशनः ॥ २३५ ॥

गिरिकाचः शिशुपालः काचः स्फटिकश्च भूमिनिर्भिन्नाः ।

वैदूर्यमणेरैते विज्ञातयः सन्निभाः सन्ति ॥ २३६ ॥

लिङ्गभावात्काचं लघुभावाच्चिशुपालकं विद्यात् ।

गिरिकाचमदीप्तत्वात् स्फटिकं वर्णोज्ज्वलनेन ॥ २३७ ॥

तर्जमा ।

जिस् निशानके जरियेसे लशुनिया टुटा मालुम हो, उसको चास कहते हैं, चास अयेवका लशुनिया कुलका नाश करनेवाला है, और जिस् लशुनियेके मध्ये दुसरा रङ्ग खेलाप मालुम हो, उसको कलङ्क कहते हैं, कलङ्क अयेवका लशुनिया आद्मीका नाश करनेवाला है; और जिस्को मध्ये मयला मालुम हो, उसको देह कहते हैं, देह अयेवका लशुनिया आद्मीका शरीर नष्ट करता है । २३५ ।

गिरिकाच, शिशुपाल, काच और स्फटिक इन्ही चीजोंके द्वारा भुठा लशुनिया वानाता है । २३६ ।

हीरेकेसेवाय और चीजके जरियेसे जो ना कटे, वह काच, हाल्का होनेसे शिशुपाल है, दीप्ति ना रहनेसे गिरिकाच और ज्यादा उज्ज्वल होनेसे स्फटिक समझना चाहिये । २३७ ।

TRANSLATION.

235. That mark in a Cat's-eye which looks like a break, is a *trṣa*. It destroys family dignity. That which shows conflicting colors, is called *kalanka*. Such a gem is destructive. A *deha* Cat's-eye bears dirt within it. This gem wastes the body.

236. *Girikācha*, *Sisupāla*, glass and crystal are made use of in fabricating false Cat's-eyes.

237. A false Cat's-eye, if it is made of glass, is detected by being scratched by the diamond alone ; if it is made of *sisupāla* by its lightness ; if of *girikācha*, by its want of lustre, and finally if of crystal, by its excessive gloss.

অনুবাদ।

যে চিহ্নদ্বারা বৈদূর্য্যকে ভগ্ন বলিয়া বোধ হয়, তাহাকে ত্রাস কহে, ত্রাসযুক্ত বৈদূর্য্য কুলক্ষয়-কারক। যাহার মধ্যে বিরুদ্ধ বর্ণ লক্ষিত হয়, তাহাকে কলঙ্ক বলে, কলঙ্কদোষ মনুষ্যের ক্ষয়কারক, এবং যাহার মধ্যে মলা থাকে, তাহাকে দেহ কহে, দেহে দেহক্ষয় করে। ২৩৫।

গিরিকাচ, শিশুপাল, কাচ ও স্ফটিক এই সকল পদার্থ দ্বারা কৃত্রিম বৈদূর্য্য মণি প্রস্তুত হইয়া থাকে। ২৩৬।

হীরক ভিন্ন অন্য কোন বস্তুদ্বারা অঙ্কিত না হওয়াতে কাচ, লঘুতা দ্বারা শিশুপাল, অদীপ্তিহেতু গিরিকাচ ও অধিকতর উজ্জ্বল বর্ণ দ্বারা স্ফটিক প্রকাশিত হইয়া পড়ে। ২৩৭।

मूलम् ।

जात्यस्य सर्वस्य मणेषु यादृक्

विजातयः सन्ति समानवर्णाः ।

तथापि नानाकरणानुमेय-

भेदप्रकारः परमः प्रदिष्टः ॥ २३८ ॥

सुखीपलक्ष्यश्च सदा विचार्यो

क्षयं प्रभेदो विदुषा नरेण ।

स्नेहप्रभेदो लघुता मृतुत्वं

विजातिलिङ्गं खलु सार्वजन्यं ॥ २३९ ॥

कुशलाः कुशलैः प्रयुज्यमानाः

प्रतिवद्धाः प्रतिसत्क्रियाप्रयोगैः ।

गुणदोषसमुद्भवं लभन्ते

मणयोऽर्थान्तरमूल्यमेव भिन्नाः ॥ २४० ॥

तर्जमा ।

भूठा जवाहेर अगर बेरङ्ग और कदम साञ्चेके समान हो, लेकिन तरह तरहके परीक्षाके द्वारा उसका हाल आसल मालुम हो सक्ता है । २३८ ।

रत्नपारची पण्डित स्नेहप्रभेद, लघुता, कोमलता इक्की सब विजातिनिशानके जरियेमे अनायास सुजात मणिका विचार कर सक्ते हैं । २३९ ।

सोणेमे जड़नेसे दस्तकारीके अयेबूसे बढ़िया रत्नभी खाराप है, और ओस्ताद कारिगरके हातका जड़ाऊया वज्रत् कम कदर रत्नभी उम्दगीको पाता है । २४० ।

TRANSLATION.

238. Even when a false gem resembles in color a real one to a degree, still there are characteristic differences between the two, which legibly mark out the one from the other.

239. Persons well versed in the science can easily distinguish a mendacious jewel from a genuine one, by its lightness, softness, gloss etc.

240. Much depends upon the art with which a gem is set on gold or any other precious metal,—indeed so much that a gem of really superior order may be shorn of half its lustre by the vicious skill of the goldsmith, while another of far less worth may gain in brilliancy from the skill with which it is set.

অনুবাদ ।

সর্বপ্রকার বিজাতি মণি স্বজাত মণির সমান বর্ণ-
বিশিষ্ট হইলেও নানাপ্রকারে তাহাদের পরস্পর ভেদ প্রমাণী-
কৃত হইতে পারে । ২৩৮ ।

রত্নতত্ত্বজ্ঞ পণ্ডিতেরা স্নেহপ্রভেদ, লঘুতা, কোমলতা
প্রভৃতি বিজাতি চিহ্নদ্বারা অনায়াসে স্বজাত মণির বিচার
করিতে পারেন । ২৩৯ ।

মণিসমুদায় স্ববর্ণাদি ধাতু সম্বন্ধ হইলে শিল্পীর শিল্প-
দোষে উত্তম রত্নও অতিজঘন্য এবং শিল্পনৈপুণ্যদ্বারা
অতি সামান্য রত্নও অতি উত্তমরূপে প্রতিভাত হয় । ২৪০ ।

मूलम् ।

यदिन्द्रनीलस्य महागुणस्य

सुवर्णसंख्याकलितस्य मूल्यं ।

तदेव वैदूर्यमणेः प्रदिष्टं

पलद्वयोन्मापितगौरवस्य ॥ २४१ ॥

अयति यदि सुवर्णं त्यागहीनो यदा वा

वज्रविधमणिहारी भूपतिर्वा यतिर्वा ।

दधदपि धृतदोषं जातु वैदूर्यं रत्नं

प्रतिशतफलरूपः पातमेध्यवश्यम् ॥ २४२ ॥

तर्जमा ।

महागुणसम्पन्न एक तोला इन्द्रनीलका जो मूल होता है, गुणशाली दोपल लशुनियेका वही दाम है । २४१ ।

त्यागशील अथवा वज्रप्रकार मणिधारी अर्थात् वज्रत्तरङ्गका जवाहेर परहनेज्जये राजा अथवा जितेन्द्रिय सन्नगामी कोइकेआं न हो, अयेवदार लशुनिया पहेरनेसे जरूर पतित होना होगा । २४२ ।

इति लशुनियाका वयान ।

241. A Cat's-eye weighing two *palas** is worth as much as a very good *padmarāga* weighing one *tolā*.†

242. A vicious Cat's-eye paves the way for the sure ruin of the wearer, be he a self-denying individual, a king accustomed to wear gems of all sorts, or an ascetic who has learned to restrain his senses.

অনুবাদ ।

মহাগুণসম্পন্ন এক তোলা ইন্দ্রনীলের যাদৃশ মূল্য হইয়া থাকে, গুণশালী দুই পল বৈদূর্য্যের তদ্রূপ মূল্য হইতে পারে । ২৪১ ।

ত্যাগশীল বা বহুপ্রকার মহামণিসম্পন্ন ভূপতি অথবা জিতেন্দ্রিয় সন্ন্যাসী, যিনি হউন না কেন, সদোষ বৈদূর্য্য ধারণ করিলে অবশ্যই তাঁহাকে অধঃপাতিত হইতে হইবে । ২৪২ ।

ইতি বৈদূর্য্য ।

* (Equal to four karshas = $\frac{1}{100}$ *tolas*.)

† *Vide ante*.

THE CAT'S-EYE.

Its Properties.

THE Cat's-eye is a rare variety of the Chrysoberyl, of extreme hardness and is characterized by the remarkable play of light in a certain direction, probably caused by a peculiarity in its crystallization. This ray of light, or in the jeweller's language, this "line," shines in well-polished stones with a phosphorescent brilliance. This stone is found of various colours, ranging through all the shades of yellow, brown, green, and very rarely, black. No matter what the ground colour of the stone may be, the "line" is always white and more or less iridescent. The gas-light or full sun-light, which renders the line more vivid, displays the lustre to the best advantage. The most popular colours are the clear apple green and the dark olive—these forming splendid black grounds over which the line appears in beautiful contrast. When held towards the light, the stone resembles the contracted pupil of the eye of a cat. Its peculiar beauty lies in the mysterious gleaming streak which moves from side to side as the stone is turned. The specimens most liked by the Indians are those of a dark olive colour, having the ray so bright on each edge as to appear double. The hardness of the

Cat's-eye is 8·5 in the scale ; it being scratched by the Sapphire, Ruby, &c. Its specific gravity is 3·8. It is infusible before the blow-pipe alone, but is not affected by acids. It contains about 80 per cent. of alumina and 20 of glucina and colouring matter (protoxide of iron). It belongs to the trimetric or rhombic system of crystallization. Its lustre varies from being almost perfectly transparent to almost opaque. It possesses a double refraction and acquires electricity by friction and retains it for several hours.

Where found.

THIS gem is found in rolled pebbles in parts of North America, Brazil, Moravia, the Ural Mountain, India, but chiefly in Ceylon together with Sapphire.

Mode of Cutting.

THE Cat's-eye is generally cut in Ceylon, *en cabochon*. The Chrysoberyl of which it is but one variety, is cut on a copper wheel with Emery and polished with Tripoli.

Its Price ; Flaws and Defects ; Mode of Testing.

THE Cat's-eye is much used in jewelry for rings and pins and is never engraved upon. Its value chiefly depends on its size and beauty. The varie-

ties of colour do not affect the value very much ; some people like one colour, some, another. To fetch a good value, the line should not only be perfect and brilliant but it should be well-defined, not very broad and should run evenly from end to end across the middle of the stone. It has always been very highly prized by the Indians and the Cingalese. The value has of late considerably increased, owing to the fancy which the Europeans have begun to take to it. A ring-stone may be worth from £10 to £100 or upwards. There are some large stones in the market said to be valued at more than £1,000.

The jewellers have frequently confounded the true Cat's-eye with another stone of the same name which is a variety of the Quartz, and have often sold the one for the other. Even by the least experienced, the Quartz Cat's eye can be distinguished from the true one, by its inferior hardness and want of brilliance. The colour of the Quartz Cat's-eye is of various shades of yellow and brown only. Its hardness is from 6 to 6·5. It can only scratch glass. Its specific gravity is 2·65. It melts with soda into a clear glass and is soluble in fluoric acid. The chemical composition is of 48 parts of Silicium and 51 of Oxygen with a small amount of oxide of iron and lime. It is usually set with a black or gold foil to add to its play and brilliancy.

Marvellous Powers.

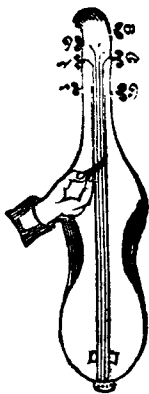
THE fact of the gleaming streak shifting from side to side as the stone is turned, has led the superstitious to believe it to be the abode of some evil spirits. It was dedicated by the ancient Assyrians to their god Belus and was called, on this account, the *oculus Beli* and by others, the "wolf's eye." It is regarded by some nations as a sacred stone and used as a charm against witch-craft.

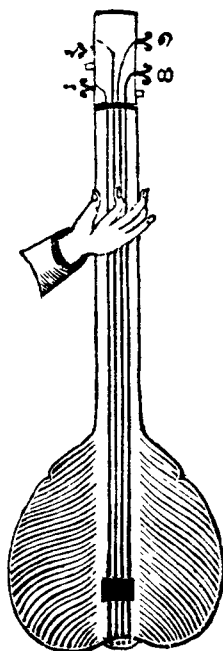
Celebrated Cat's-eyes.

THE largest Cat's-eye (also the "Hope") is hemispherical and $\frac{1}{2}$ inch in diameter. In 1815 it was captured from the King of Kandy (Ceylon), with whom it had been an object of great pride. It has attained a celebrity for many centuries past and appears to be the identical stone mentioned by Ribiero, in his History of Ceylon, as belonging in the 16th century to the Prince of Ura. It is mounted in massy pure gold and set* with Rubies (cut *en cabochon*), in the Eastern fashion. A very large-sized Cat's

* The late King Victor Emmanuel had many peculiarities one of which may be related in a few words. It appears that His Majesty each year allowed one of his toe-nails to remain uncut through the year, and on New Year's Day he cut off his projecting nail which was always about an inch in length. A jeweller cut and polished this piece of nail, which acquired the appearance of the stone known as a "cat's eye," and framed it in a rim of gold set round with diamonds. The King each year presented this jewel to his mistress, the Countess Mirafiori, who already possessed fourteen of these novel ornaments. The fifteenth had been cut by the late King on the 1st January 1878, and as His Majesty died on the 9th of that month, the jeweller had not had time to polish and mount it. It has since been conveyed to the Countess by King Humbert.—*The Indian Mirror*, 15th June 1878.

eye was once seen with one Pundit Lutchminarain, who had at one time refused an offer of Rs. 10,000 for it. It has afterwards been bought by a zemindar of Mymensing, East Bengal, for Rs. 6000. Babu Than Sing Boyed of Moorshedabad has a good Cat's-eye of a black color. Rai Budridass Mokeem has, in the shape of a *kanthá*, a collection of Cat's-eyes of various shades and tints. There is a very large Cat's-eye, about the size of a pigeon's egg, set upon a *pán-dán*, in the possession of the Hon'ble Maharajah Joteendro Mohun Tagore Bahadur. It is of a brownish color and shows the "line" to great advantage.





अथ सुक्ता ।

मूलम् ।

नागेन्द्रजीमूतवराहशङ्ख-

मत्स्यादिशुक्लपद्मवेषुजानि ।

मुक्ताफलानि प्रथितानि लोके

तेषान्तु शुक्लपद्ममेव भूरि ॥ २४३ ॥

धाराधरेषु जायेत मौक्तिकं जलबिन्दुभिः ।

दुर्लभं तन्महारत्नं देवैस्तन्नीयतेऽम्बरात् ॥ २४४ ॥

इमादिकोलमत्स्यानां शीर्षे मुक्ताफलोद्भवः ।

त्वक्सारशुक्तिशङ्खानां गर्भे मुक्ताफलोद्भवः ॥ २४५ ॥

मत्तिका वयान ।

तर्जमा ।

हाथी, मेघ, शूकर, शङ्ख, मछलि, सांप, सिप और वांश इन सब वस्तुमें मोति पयदा होता है । यह दुनियामें मसूझर है, लेकिन इन सबमेंसे आकसर मोति सिपमें ज्यादा पयदा होता है । २४३ ।

मेघ होकर जलके बूंदके जरियसे जो मोति होता है, उसकी महारत्नमें गिन्ति होती है, आदमीको वज्रत् दुर्लभ है, देवता लोक आकाशहीमें उसको ले लेते हैं । २४४ ।

हाथी, सांप, शूकर और मछलि इन सबके मस्तकमें और वांश, सिप और शङ्खके पेटमें मोति होता है । २४५ ।

PEARL.

TRANSLATION.

243. It is generally believed that the Pearl originates in elephants, clouds, boars, conch-shells, fish, serpents, oysters and bamboos—of which oysters have the largest share in their production.

244. The Pearl which originates in a water-drop from the clouds, is a gem of the first rank and a rarity ;—the gods appropriate it from the sky.

245. Pearls originate in the heads of elephants, boars, serpents and fish, in the hollows of bamboos, and in the wombs of oysters and conch-shells.

মুক্তা ।

অনুবাদ ।

হস্তী, মেঘ, বরাহ, শঙ্খ, মৎস্য, সর্প, শুক্লি এবং বংশ এই সকল পদার্থেই যে, মুক্তা জন্মে, ইহা লোকপ্রসিদ্ধ, তন্মধ্যে শুক্লি হইতেই অধিক পরিমাণে মুক্তা জন্মিয়া থাকে । ২৪৩ ।

মেঘ হইতে জল-বিন্দুদ্বারা যে মুক্তা জন্মে, তাহা মহা-রত্নমধ্যে পরিগণিত, উহা মনুষ্যের পক্ষে অতিদুর্লভ, দেবতারাই আকাশ হইতেই গ্রহণ করেন । ২৪৪ ।

হস্তী, সর্প, বরাহ ও মৎস্য ইহাদিগের শীর্ষদেশে এবং বংশ, শুক্লি ও শঙ্খ ইহাদিগের গর্ভমধ্যে মুক্তা জন্মিয়া থাকে । ২৪৫ ।

मूलम् ।

गजाहिजं सुदुष्प्राप्यं मौक्तिकं तपसा विना ।

मौक्तिकं लभ्यते श्रेष्ठमाकरेषु कलौ त्रिषु ॥ २४६ ॥

वेध्यन्तु शुक्लप्रङ्गमेव तेषां

शेषाण्यभेद्यानि वदन्ति तज्ज्ञाः ।

मतङ्गजा ये तु विशुद्धवंशा-

स्ते मौक्तिकानां प्रभवाः प्रदिष्टाः ॥ २४७ ॥

त्वक्सारनागेन्द्रतिमिप्रसूतं

यच्छङ्खजं यच्च वराहजातं ।

प्रायो विमुक्तानि भवन्ति भासा

शस्तानि माङ्गल्यतया तथापि ॥ २४८ ॥

तर्जमा ।

हाथी और सांपके मस्तकमे जो मोति पयदा होता है, विना तपस्याके वह मोति वज्रत् दुर्लभ है, आव वांश, सिप और शङ्खमे उम्दा उम्दा मोति पयदा होता है । २४६ ।

पहिले जो किसिम मोतिकी वयान कि गड, उस्मेसे सिपका मोति बेधा अर्थात् उसी जातका मोति बेधा जाता है, उम्केसेवाय औरजातका मोति अवेध, अर्थात् वेध हो नहि सक्ता, पाणि वर्धणसे जो मोति पयदा होता है, वही सब मोति प्रधान है । २४७ ।

वांश, हाथी, तिमि मङ्गलि, शङ्ख और शूकर इन सबमे जो मोति पयदा होता है, यही सब मोति आवदार नहि होता है, लेकिन माङ्गलकार्यमे वज्रत् उत्तम है । २४८ ।

TRANSLATION.

246. Those Pearls that are found in the heads of elephants and snakes, are rarely to be had except by devout austerities ;—at present good Pearls are obtained from bamboos, oysters and conch-shells.

247. Of the kinds of the Pearl enumerated above, those derived from the oyster alone are penetrable, the rest being impervious. Those Pearls that originate in clouds, are the best of their sort.

248. The Pearls that are produced in bamboos, elephants, whales, conch-shells and boars, are generally lack-lustre, although they are of great use in auspicious rites.

অনুবাদ ।

গজ ও সর্পের মস্তকে যে মুক্তা জন্মে, বিনা তপস্যায় তাহা অতিদুস্প্রাপ্য, অধুনা বংশ, শুল্ক ও শঙ্খ এই তিন বস্তু হইতেই উত্তম উত্তম মুক্তা প্রাপ্ত হওয়া যায় । ২৪৬ ।

পূর্বে যে কয়প্রকার মুক্তার বিষয় উল্লেখ করা গেল, তন্মধ্যে শুল্কজাত মুক্তাই বেধ্য, অর্থাৎ এই জাতীয় মুক্তাতেই ছিদ্র করা যাইতে পারে, তন্নিম্ন অপরাপর জাতীয় মুক্তা অবেধ্য, অর্থাৎ তৎসমুদায়ে ছিদ্র করা যাইতে পারে না । মেঘ হইতে যে সকল মুক্তা উৎপন্ন হয়, তাহারাই সর্বপ্রকার মুক্তার প্রধান । ২৪৭ ।

বংশ, হস্তী, তিমিমৎস্য, শঙ্খ ও বরাহ এই সকল পদার্থ হইতে যে সকল মুক্তা জন্মে, সেই সকল মুক্তা প্রায়ই তেজোবিহীন হইয়া থাকে, কিন্তু তথাপি মাদ্রল্যকার্যে অতিশয় প্রশস্ত । ২৪৮ ।

मूलम् ।

वक्ष्ये गजपरीक्षायां गजजातिश्चतुर्विधा ।

मौक्तिकं तेषु जातं हि चतुर्विधमुदीर्यते ॥ २४६ ॥

ब्राह्मणं पीतशुक्लान्तु क्षत्रियं पीतरक्तकं ।

पीतश्यामन्तु वैश्यं स्याच्छूद्रं स्यात् पीतनीलकं ॥ २५० ॥

कुक्कुटाण्डममं वृत्तं मौक्तिकं निविहं गुरु ।

घनजं भानुसङ्काशं देवयोग्यममानुषं ॥ २५१ ॥

तर्जमा ।

गजविद्याके पण्डितोने हाथीकी चार किमिमकी तक-
सिम की है, अर्थात् उसमें ब्राह्मण, क्षत्रिय, वैश्य और शूद्र
चार जात कायेम की है, इस कारण गजमोति चार
किमिमका होता है । २४६ ।

जो मोति पीलापनलियेज्जये, मफेद रङ्ग होण, वह
ब्राह्मणवर्ण है, जो मोति पीलापनलियेज्जये सुख रङ्ग
होण, वह क्षत्रियवर्ण, जो मोति पीलापनलियेज्जये
श्यामवर्ण है, वह वैश्यवर्ण और जो मोति पीलापनलिये-
ज्जये नीलवर्ण होण, वह शूद्रवर्ण है । २५० ।

मेघसे पयदाज्जये मोतिमे जो सुरगके अण्डेजे बराबर
उमदा, गोल, ठोम, ओजनमे भारी, और सूर्यके समान
तेजकी खान, ऐसा मोति देवताओंके भोगमे रहता है,
मनुष्यदुर्लभ है । २५१ ।

TRANSLATION.

249. Persons who have studied the elephant with particular attention, have divided it into four classes, called after the names of the four cardinal divisions of the Hindus. Accordingly, Pearls derived from elephants are classed under four heads.

250. Pearls which are white and which emit a yellow lustre, are Brahmins ; those which are red and possessed of the same lustre, are Kshetriyas ; those which are black (lustre same), are Vaisvas ; and those which are blue (lustre do.), are Sudras.

251. Of cloud-begotten Pearls, those which resemble in shape the hen's egg, which are beautifully circular, substantial, weighty and bright as the sun, are enjoyable by the gods and cannot be obtained by men.

অনুবাদ ।

গজ-পরীক্ষক পণ্ডিতেরা হস্তীকে ব্রাহ্মণাদি চারি জাতিতে বিভক্ত করিয়াছেন, সুতরাং তদনুসারে গজোৎপন্ন মূল্য ও ব্রাহ্মণাদি চতুর্বিধ হইয়া থাকে । ২৪৯ ।

যে সকল মূল্য পীতের আভ্যন্তরীণ শুভ্রবর্ণ, তাহারা ব্রহ্মবর্ণ ; যাহারা পীতের আভ্যন্তরীণ রক্তবর্ণ, তাহারা ক্ষত্রিয়বর্ণ ; যাহারা পীতের আভ্যন্তরীণ শ্যামবর্ণ, তাহারা বৈশ্যবর্ণ ; এবং যাহারা পীতের আভ্যন্তরীণ নীলবর্ণ, তাহারা সূদ্রবর্ণ বলিয়া পরিচিত । ২৫০ ।

মেঘোৎপন্ন মূল্যের মধ্যে যে গুলি আকারে কুণ্ডলের অণ্ডমুদ্রা, উত্তম গোলাকার, নিরেট, ওজনে ভারী এবং মূল্যের দ্বারা তেজঃপুঞ্জ, তৎসদৃশ্য দেবভোগ্য, মনুষ্যের অপ্রাপ্য । ২৫১ ।

मूलम् ।

काखोजकुम्भिसमूतं धात्रीफलनिभं युक् ।

अतिपिञ्जरसच्छायं मौक्तिकं मन्ददीधिति ॥ २५२ ॥

फणिजं वर्तुलं रम्यं नीलच्छायं महादुति ।

पुण्यहीना न पश्यन्ति वासुकेः कुलसम्भवं ॥ २५३ ॥

नाभ्येति मेघप्रभवं धरित्रीं

विद्यद्गतं तद्विवुधा हरन्ति ।

अर्चिःप्रतानावृतदिग्विभाग-

मादित्यवद्दुःखविभाव्यविवम् ॥ २५४ ॥

तर्जमा ।

श्यामदेशके बीचमे काखोजदेशमे जो हाथी पयदा होता है, उसके माथेमे जो मोति पयदा होता है, वह सब मोति आमलेके फलके समान, ओजनमे भारी, ज्यादा पीला, लेकिन कम आव । २५२ ।

सांपसे जो मोति पयदा होता है, वह आच्छा गोल, देखनेमे आच्छा, थोड़ा नीलापनलियेज्जये और बज्जत् आवदार, पुण्यहीन आदमीको ऐसा मोति आंखसेभी देखना नसीव नहिं होता । २५३ ।

मेघसे जो मोति पयदा होता है, वह कभी जमीन नहिं कुता, आकाशहीसे देवता लोग ले जाते हैं । उस् मोतिका ऐसा तेज है, के दोपहरको सूर्यके समान, उसपर आंख नहिं ठहर सकति । २५४ ।

TRANSLATION.

252. Those Pearls that originate in the head of the elephants of Khamboja in the country of Shyá-ma, are large as the fruit of the *Emblie Myrobolan*, heavy and more yellow but not more lustrous than the other kinds.

253. Pearls which originate in the crest of serpents, are beautifully round, and are embosomed in a blue halo of surpassing glory. These, persons void of merit are denied the privilege of even looking at.

254. Cloud-begotten Pearls never touch the earth, and are appropriated by the gods from the sky. They are clad in the mighty effulgence of the mid-day sun.

অনুবাদ ।

শ্যামদেশের অন্তর্গত কম্বোজদেশ-জাত হস্তীর মস্তকে যে মুক্তা জন্মে, তাহা আকারে আমলকী ফলের ন্যায় বৃহৎ, ওজনে ভারী, অধিক পীতবর্ণ, কিন্তু অধিক তেজস্বী নহে । ২৫২ ।

সর্পজাত মুক্তা উত্তম গোলাকার, অতিরমণীয়, ঈষৎ নীলের আভাযুক্ত এবং অতিতেজস্বী ; পুণ্যহীন ব্যক্তির। এতাদৃশ মুক্তা কখন চক্ষেও দেখিতে পায় না । ২৫৩ ।

মেঘোৎপন্ন মুক্তা কদাচ পৃথিবী স্পর্শ করে না, শূন্য হইতেই দেবগণ তাহা গ্রহণ করেন, সেই সকল মুক্তার তেজ এত অধিক যে, মধ্যাহ্নকালীন সূর্যের ন্যায় অতি দুঃসহ । ২৫৪ ।

मूलम् ।

तेजस्विरस्कृत्य ऊताशनेन्द-

नक्षत्रताराग्रहसम्भवश्च ।

दिवा यथा दीप्तिकरस्तथैव

तमोऽवगादास्वपि तन्निशासु ॥ २५५ ॥

विचित्ररत्नद्युतिचारुतोया

चतुःसमुद्राभरणाभिरामा ।

मूल्यं न वा स्यादिति निश्चयो मे

कृत्स्ना मही तस्य सुवर्णपूर्णा ॥ २५६ ॥

हीनोऽपि यस्तल्लभते कश्चि-

द्विपाकभागान्महतः शुभस्य ।

सापन्नहीनः पृथिवीं समग्रां

भुनक्ति तन्निष्ठति यावदेव ॥ २५७ ॥

तर्जमा ।

मेघसे जो मोति पयदा होता है, वह प्रकाशमे आग, चन्द्र, नक्षत्र, तारा और ग्रहगणको मन्द करदेता है, और वही मोति जिस् तरह दिनको प्रकाश पाता है, वही तरह गाढ़े आंधेरेमे रोसन रहता है । २५५ ।

उत्तम किरणविशिष्ट जवाहेरसे भरि चारों समुद्र-भूषित रत्नसे भरि तामाम पृथ्वीभी एक मेघे पयदा ऊये मोतिके वरावरमे नहिं हो सकति । २५६ ।

बड़त् छोटा आदमी नसीबके जोरसे किसी तरहसे एक मेघसे पयदा ऊया मोति पावे और जित्ने दिन वह मोति उसके पास रहेगा, उतने दिन वह आदमी इस् तामाम पृथ्वीपर राज करेगा । २५७ ।

TRANSLATION.

255. They surpass in lustre, fire, the moon and stars, and are equally flaming in the light of day and the blackest night.

256. This world, ornamented by the four oceans,* —the home of the most splendid gems of infinite variety, can scarcely equal in value one cloud-generated Pearl.

257. If by rare good fortune even a person belonging to the very lowest order comes in possession of such a Pearl, he shall reign paramount in this world so long as the gem is with him.

অনুবাদ।

মেঘপ্রভব মূল্য তেজে অগ্নি, চন্দ্র, নক্ষত্র, তারা ও অন্যান্য গ্রহগণকে পরাভব করে, এবং সেই সকল মূল্য দিব্যভাগে যেমন দীপ্তি পায়, অত্যন্ত গাঢ়াঙ্ককার রাত্রিতেও তদ্রূপ দীপ্তি পাইয়া থাকে। ২৫৫।

বিচিত্র-দ্যুতি-রত্নপূর্ণ-চতুঃসমুদ্র-ভূমিতা রত্নপূর্ণা সমগ্র পৃথিবীও একটী মেঘজাত মূল্যের প্রকৃত মূল্য হয় কি না সন্দেহ। ২৫৬।

অতিনীচলোকও ভাগ্যবলে কোনপ্রকারে একটী মেঘপ্রভব মূল্য লাভ করিতে পারিলে যতদিন সেই মূল্য তাহার হস্তগত থাকিবে, ততদিন সে ব্যক্তি এই পৃথিবীতে একাধিপত্য করিতে পারিবে। ২৫৭।

* Our English readers are requested to remember that we go by our *Shastras*, and not by the far more advanced lights of European Science. As it is our most cherished object to give a peculiarly Indian air to the book, (which is all the more necessary, having regard to the authorities we follow) we have not scrupled to cast it in the mould of Sanskrita writers.

मूलम् ।

न केवलं तच्छुभकृत्तृपस्य

भागैः प्रजानामपि जन्म तस्य ।

यद्योजनानां परितः शतस्य

सर्वाननर्थान् विमुखीकरोति ॥ २५८ ॥

जलज्योतिर्मरुज्जानां मेघानां त्रिविधस्यवेत् ।

जलाधिकेऽधिकं स्वच्छं कोमलं गुरु कान्तिमत् ॥ २५९ ॥

ज्योतिषं कान्तिमदृत्तं दुर्निरीक्ष्यं रविप्रभं ।

कान्तिमत्कोमलं दृत्तं मारुतस्त्रिमलं लघु ॥ २६० ॥

तरजमा ।

मेघसे पयदाज्या मोति ऐसा नहिं है, के फकत उम्के मालिकहीका भाला करे, बलके जिस् राजाके राजमे ऐसा मोति रहे, तो उसको श-योजनतक दूर-रहनेवाली प्रजाका दुःख नाश करे । २५८ ।

पाणि, तेज, और हावा इन तिन तत्त्वके मिलनेसे मेघ पयदा होता है, इसीतरह मेघसे पयदाज्या मोति तिनकिमिमका होता है, अर्थात् किसीमे पाणि, किसीमे तेज और किसीमे हावाका हिस्सा ज्यादा अथवा कम रहता है, अर्थात् जिम् मोतिमे पाणिका हिस्सा ज्यादा रहता है, वह बज्जत् साफ, उम्दा ओजनमे ज्यादा और नेहायेत् रोसन है । २५९ ।

जिस्मे तेजका हिस्सा ज्यादा होता है, वह ज्यादा चमकदार नेहायेत् गोल और सूर्यके तरहसे उम्पर आंख नहिं ठहरति; और जिस्मे हावाका हिस्सा ज्यादा होता है, वह ज्यादा रोसन, गोल, बज्जत् साफ और ओजनमे हल्का । २६० ।

TRANSLATION.

258. A cloud-begotten Pearl is a blessing not only to its owner ;—but it shoots its blessed influence a hundred *yojanas** beyond the precincts of the domains of the king possessing it.

259. Clouds are produced by the union of three things;—water, energy and the air ; accordingly, cloud-begotten Pearls are divided into three classes, agreeably to the preponderance of one or other of these substances. Those in which water forms the base, are very transparent, soft, weighty and highly agreeable.

260. Those in which energy preponderates, are beautifully round and perceptible from a distance like the sun ; while such as are predominated over by the air, are agreeably tender, spherical, highly transparent and light to a degree.

অনুবাদ ।

মেঘোদ্ভব মুক্তা যে কেবল তৎস্বামীরই শুভজনক এমন নহে,যে রাজার রাজ্যে ঐ প্রকার মুক্তা থাকে, সেই রাজার শতযোজনদূরবর্তী প্রজাবর্গেরও সকলঅনর্থ বিনষ্ট হয় । ২৫৮।

জল, জ্যোতি ও বায়ু এই ত্রিবিধ পদার্থের সংযোগেই মেঘের উৎপত্তি, সুতরাং উক্ত ত্রিবিধ পদার্থের আধিক্য অনুসারে মেঘোৎপন্ন মুক্তাও ত্রিবিধ হইয়া থাকে, যে মুক্তায় জলের ভাগ অধিক থাকে, তাহা অত্যন্ত স্বচ্ছ, কোমল, ওজনে ভারী ও অতিশয় কান্তিবিশিষ্ট হয় । ২৫৯ ।

যে মুক্তাতে তেজের ভাগ অধিক থাকে, তাহা কান্তি-বিশিষ্ট, সূর্য ও সূর্যের ন্যায় দুর্নিরীক্ষ্য এবং যাহাতে বায়ুর ভাগ অধিক থাকে, তাহা কান্তিবিশিষ্ট, কোমল, গোলা-কার, অতিনির্মল ও ওজনে অতিলঘু হয় । ২৬০ ।

* A *Yojana* is sometimes regarded as about equal to a European league (i. e., 4 or 5 English miles, but more correctly 4 *krosas* or about 9 miles according to other calculations 2½ English miles, and according to some 8 *krosas*)—*M. Williams*.

मूलम् ।

वराहशीर्षप्रभवं वरिष्ठं

तस्यैव दंष्ट्राङ्गुरतुल्यवर्णं ।

क्वचित् कथञ्चित् समुपदेशे

प्रजायते शूकरवद्वरिष्ठं ॥ २६१ ॥

ब्रह्मादिजातिभेदेन वराहोऽपि चतुर्विधः ।

तेषु जाता भवेन्मुक्ता समासेन चतुर्विधा ॥ २६२ ॥

ब्राह्मणः शुक्लवर्णस्तु कोमलसर्प एव च ।

क्षत्रियः शुक्लरक्तस्तु सर्पे कर्कश एव च ॥ २६३ ॥

वैश्यः स्याच्छुक्लपीतस्तु कोमलः कोलसन्निभः ।

शूद्रः स्याच्छुक्लनीलस्तु कर्कशः श्याम एव च ॥ २६४ ॥

तर्जमा ।

शूकरके मस्तकमे जो मोति पयदा होता है, वह मोति शूकरके दांतके समान सफेदवर्ण होता है, लेकिन किसी किसी जगहमे शूकरके वदनके समान रङ्ग होता है । २६१ ।

जिस्तरहे मनुष्यके ब्राह्मण, क्षत्रि, वैश्य और शूद्र चार जात है, उसीतरह शूकरभी चार जातका होता है, और उसमे पयदाज्जया मोतिभी चार जातका होता है । २६२ ।

ब्राह्मणजातका मोति सफेदवर्ण और चेक्ना ; क्षत्रि-जातका मोति सफेदा सुखीमायेल और कुनेमे कर्कश । २६३ ।

वैश्यजातका मोति सफेद पीलापनलियेज्जये और कुनेमे चेक्ना ; और शूद्रजातका मोति सफेद नीलापनलियेज्जये और कुनेमे कर्कश । २६४ ।

TRANSLATION.

261. Pearls which originate in the head of the boar, are generally white as the tusks of that animal;—rarely resembling in hue, the color of the boar.

262. As boars are divided into four orders denominated after the names of the four cardinal castes, even so are the pearls which are produced by them.

263-64. The Brahmin Pearl is white and soft to the touch; the Kshetriya one is red-white and hard; the Pearl of the Vaisya class is white-yellow and tender; while the Sudra Pearl is blue-white and hard to the touch.

অনুবাদ।

বরাহমস্তকে যে সকল মুক্তা জন্মে, তৎসমুদায় প্রায়ই বরাহ-দন্তের ন্যায় শুক্লবর্ণ হয়, তবে কোন কোন স্থলে কখন বা সেই বরাহের গাত্রের বর্ণের ন্যায় বর্ণবিশিষ্টও হইয়া থাকে। ২৬১।

ব্রাহ্মণাদি জাতিভেদে বরাহও যেমন চারিপ্রকার হয়, তদুৎপন্ন মুক্তাও তদ্রূপ চতুর্বিধ হইয়া থাকে। ২৬২।

ব্রহ্মবর্ণ মুক্তা শুক্লবর্ণ ও কোমলস্পর্শ, ক্ষত্রিয়বর্ণ মুক্তা শুক্ল-রক্তবর্ণ ও কক্কশস্পর্শ। ২৬৩।

বৈশ্যবর্ণ মুক্তা শুক্ল-পীতবর্ণ ও কোমলস্পর্শ, শূদ্রবর্ণ মুক্তা শুক্ল-নীলবর্ণ ও কক্কশস্পর্শ। ২৬৪।

मूलम् ।

कोलजं कोलसदृशं तदंघ्रासदृशच्छवि ।

अलभ्यं मनुजै रस्यं मौक्तिकं पुण्यवर्जितैः ॥ २६५ ॥

ये कम्बवः शार्ङ्गमुख्यावमर्ष-

पीतस्य शङ्खप्रवरस्य गोचे ।

स्यान्मौक्तिकानामिह तेषु जन्म

तत्त्वक्षणं सम्प्रति कीर्त्तयामः ॥ २६६ ॥

स्वयोनिमध्यच्छवितुल्यवर्णं

शङ्खादृहत्कोलफलप्रमाणं ।

कम्बूद्भवं तेषु शुभं प्रदिष्ट-

मुत्पद्यते यच्च गजेन्द्रकुम्भात् ॥ २६७ ॥

तरजमा ।

जो मोति वेरके फलके समान और शूकरके दांतके समान सफेद, ऐसा शूकरके जातका मोति देखनेमें बज्रत्-
आच्छा और पुण्यहीन आदमीको नहीं मिल सकता । २६५ ।

जिस् शङ्खका बदन पीनारङ्ग होए और सु काला-
रङ्ग, ऐसेही शङ्खमें मोति पयदा होता है, इसलिये
आव उसके जातके मोतिका हाल लिखा जाता है । २६६ ।

शङ्खसे जो मोति पयदा होता है, उसका कद बड़े
बड़े वेरके समान है, और उसका रङ्ग शङ्खके पेटके समान
है ; शङ्खवाला मोति और हाथीके मस्तकका मोति सबमें
श्रेष्ठ और मङ्गल करनेवाला है । २६७ ।

TRANSLATION.

265. A boar-begotten Pearl resembling a plum in shape and the tusks of that animal in hue, is a most beautiful object in nature and is not to be obtained by a meritless individual.

266. Of conch-shells, those only that are yellow-bodied and black-mouthed produce Pearls. I shall now describe Pearls of this origin.

267. A Pearl that is derived from a conch-shell, is of the dimensions of a large plum, and is white as the inner surface of the coat of that shell-fish. Such Pearls as well as those produced by elephants, are the best of their kind and are productive of good fortune.

অনুবাদ ।

আকারে কুলের সদৃশ অথচ বরাহ-দন্তবৎ শুক্লবর্ণ বরাহ-জাত মূল্য দেথিতে অতিরমণীয় এবং পুণ্যহীন ব্যক্তিবর্গের অপ্রাপ্য । ২৬৫ ।

শঙ্খের মধ্যে যেগুলির অবয়ব পীতবর্ণ এবং মুখ কৃষ্ণবর্ণ, সেই সকল শঙ্খেই মূল্য জন্মিয়া থাকে, সম্প্রতি তজ্জাত মূল্যের বিবরণ বিবৃত করা যাইতেছে । ২৬৬ ।

শঙ্খ হইতে যে সকল মূল্য জন্মে, তাহাদিগের আকার বহু কুলের ন্যায়, বর্ণ শঙ্খের উদরের ন্যায়, শঙ্খজাত ও গজ-কুম্ভজাত মূল্যই সর্বপ্রধান এবং মঙ্গলজনক । ২৬৭ ।

मूलम् ।

वर्षोपलसमं दीप्तिरा पाञ्चजन्यकुलोद्भवं ।

कपोताण्डप्रमाणं तदतिकान्तिमनोहरं ॥ २६८ ॥

अश्विन्यादिकनक्षत्रे ये जाताः कम्बवः शुभाः ।

मौक्तिकं तेषु जातं हि सप्तविंशतिभेदभाक् ॥ २६९ ॥

शुक्लाशुक्लपीतरक्ता नीललोहितपिञ्जराः ।

आकर्वूराः पाटलाश्च नव वर्णा प्रकीर्तिताः ॥ २७० ॥

तर्जमा ।

शङ्खके मध्ये पाञ्चजन्य शंख सवमे प्रधान है, उसके वंशमे जो शङ्ख होता है, उसका मोति कबुतरके अण्डके समान है और ओले पाथरके समान सफेद, निर्मल, रोसन और देखनेमे मनका हरनेवाला । २६८ ।

अश्विनी आद नक्षत्रसे सान्ताइश नक्षत्रतक् सान्ताइश किसिमका शङ्ख पयदा होता है, इसी तरहसे शङ्खसे पयदाऊया मोतिभी सान्ताइश किसिमका होता है । २६९ ।

शङ्खसे पयदाऊये मोतिमे सफेद, काला, कमपीला, ज्यादा लाल, नीला, कम लाल, ज्यादा पीला, हालका खाकी और इटके ऐसा रङ्ग, इसी तरहसे नौकिसिमका रङ्ग होता है । २७० ।

TRANSLATION.

268. The conch-shell called *panchajanya** is the best of its kind. The Pearls produced by it are like the pigeon's egg in size, and transparent as hail as well as white. These are exceedingly beautiful.

269. There are twenty-seven kinds of conch-shells, produced by as many stars of the *Aswini* class ; accordingly Pearls generated in them being marked out by distinctive qualities, are divided into twenty-seven orders.

270. A conch-shell Pearl is white, black, yellowish, crimson blue, reddish, deep-yellow, ashcolored or pale-red.

অনুবাদ ।

শঙ্খের মধ্যে পঞ্চজন্মই সর্বপ্রধান, তদ্বংশজশঙ্খোদ্ভব মুক্তা আকারে কপোত-ডিম্ব-সদৃশ, করকার ন্যায় স্বচ্ছ, শুক্লবর্ণ, অতিশয়কান্তিবিশিষ্ট, দেখিতে অতিমনোহর । ২৬৮।

অশ্বিনাদি সপ্তবিংশতি নক্ষত্রে সপ্তবিংশতিপ্রকার শঙ্খ উৎপন্ন হয়, সূতরাং শঙ্খোদ্ভব মুক্তাও তদনুসারে সপ্ত-বিংশতিবিধ হইয়া থাকে । ২৬৯ ।

শঙ্খোৎপন্ন মুক্তার শুক্ল, কৃষ্ণ, ঈষৎপীত, গাঢ়-লোহিত, নীল, ঈষৎ-লোহিত, গাঢ়পীত, ঈষৎপাঁশুটে এবং পাটল এই নববিধ বর্ণ হইয়া থাকে । ২৭০ ।

* So called because it is related to the five classes of beings, viz., gods, men, Gandharvas and Asuras, serpents and Pitris.—Williams.

मूलम् ।

महन्मध्यलघून्मानैः सप्तविंशतिधा भवेत् ।

क्रमतस्तेषु विज्ञेयं नक्षत्रेषु मनीषिभिः ॥ २७१ ॥

पाठीनष्टष्टस्य समानवर्णं

मीनात् सुदृक्तं लघु नातिसूक्ष्मं ।

उत्पद्यते वारिचराननेषु

मीनाश्च ये मध्यचराः पयोधेः ॥ २७२ ॥

गुञ्जाफलसमं यत्तु मौक्तिकं तिमिजं लघु ।

पाटलीपुष्पसङ्काशमल्पकान्ति सुवर्त्तुलं ॥ २७३ ॥

तर्जमा ।

अश्विनी आद सात्तादश नक्षत्रके मध्ये अश्विनीसे लेकर अश्लेषातक् यही नौ नक्षत्रमे पयदाऊया मोति ओजनमे बड्डत् भारी, मघा नक्षत्रसे ज्येष्ठा नक्षत्रतक् यही नौ नक्षत्रजातका मोति फकत् ओजनी और मूल-नक्षत्रसे रेवती नक्षत्रतक् यही नौ नक्षत्रजातका मोति ओजनमे हाल्का होता है । २७१ ।

जो मङ्गलि ससुद्रमे पयदा होति है, उसके सुमे मोति पयदा होता है, मङ्गलिजातका मोति बड्डत् गोल, देखनेमे छोटा, ओजनमे हाल्का और उसका वर्ण बोयाल मङ्गलिके पिठके समान । २७२ ।

तिमि मङ्गलिसे जो मोति पयदा होता है, उसका डौल घुंघटी अर्थात् गुञ्जाके समान, ओजनमे बड्डत् हाल्का, पाटलीफलके समान रङ्गमे उम्दा, देखनेमे उत्तम और कदमे गोल, लेकिन ज्यादा आवदार नहिं । २७३ ।

TRANSLATION.

271. The nine species of Pearls obtained from the first nine stars of the *Aswini* order from *Aswin* to *Aslesá*. are very heavy—those produced by the next nine from *Maghá* to *Ieshtwá* are less so ; while those produced by the rest from *Mílá* to *Revatí* are very light.

272. Pearls are also obtained from the mouth of sea-fish. Such pearls are singularly round, small and light, and in color are like the back of the sheat fish, (*Silurus Boalis*).

273. Those Pearls that originate in whales, are *gunjá*-shaped* and *pátali*-colored.† They are very light and agreeably round, but are not highly lustrous.

অনুবাদ ।

অশ্বিনাদি সপ্তবিংশতি নক্ষত্রের মধ্যে অশ্বিনী হইতে অশ্লেষা পর্যন্ত এই নবনক্ষত্রজাত মুক্তা ওজনে অতিগুরু, মঘা হইতে জ্যেষ্ঠা পর্যন্ত এই নবনক্ষত্রজাত মুক্তা ওজনে গুরু এবং মূলা হইতে রেবতী পর্যন্ত এই নবনক্ষত্রজাত মুক্তা ওজনে লঘু হইয়া থাকে । ২৭১ ।

যে সকল মৎস্য সমুদ্রে জন্মে, তাহাদিগের মুখে মুক্তা উৎপন্ন হয়, মৎস্যজাত মুক্তা অতিগোলাকার, আকারে ক্ষুদ্র, ওজনে লঘু হয়, এবং তাহার বর্ণ বোয়াল-মৎস্যের পৃষ্ঠভাগের বর্ণ সদৃশ । ২৭২ ।

তিমিমৎস্য হইতে যে মুক্তা জন্মে, তাহা আকারে গুঞ্জার (কুঁচের) ন্যায়, ওজনে অতিলঘু, পাটলীপুষ্প-সদৃশ বর্ণবিশিষ্ট, উত্তম গোলাকার, কিন্তু অধিক তেজ-বিশিষ্ট হয় না । ২৭৩ ।

* *Patali* is the trumpet flower, *Bignonia Suriculens*.—*Williams*.

† A red and black berry of *Abru's Precatorius* forming the smallest (?) of the jeweller's weights averaging about $\frac{1}{15}$ grains Troy.—*Williams*.

मूलम् ।

वातपित्तकफद्वन्द्वसन्निपातप्रभेदतः ।

सप्तप्रकृतयो मीनाः सप्तधा तेन मौक्तिकं ॥ २७४ ॥

लघिष्ठमरुणं वातात् आपीतं मृदु पित्ततः ।

शुक्लं शुक्ल कफोद्रेकात् वातपित्तान्मृदुलघुः ॥ २७५ ॥

तर्जमा ।

वायु, पित्त, कफ ; वायुपित्त ; कफपित्त ; वायुकफ और वायुपित्तकफ यही सात किसिमकी मछलिभी साब प्रकारकी होती है, इसवाक्ते मछलिसे पयदाज्या मोतिभी सात तरहका होता है । २७४ ।

जिस् मछलिमे हावा ज्यादा होगि, उससे पयदाज्या मोति ओजनमे बज्जत् हालका, अरुणवर्ण ; जिस् मछलिमे पित्त जयादा होगि, उससे पयदाज्या मोति हालका पीलारङ्ग, और जेरा ठोकरसे भट टुट् जावेगा ; जिस् मछलिमे कफ ज्यादा होगि, उसका पयदाज्या मोति ओजनमे भारी, और सफेद रङ्ग ; और जिस् मछलिमे वायुपित्त ज्यादा होगि, उसका पयदाज्या मोति ओजनमे बज्जत् हालका, और जेरा ठोकरसे टुट् जावेगा । २७५ ।

TRANSLATION.

274. Fishes are divided into seven kinds, according to the preponderance of one, two, or all of the three vital properties—the air, bile and cold ; and so are the Pearls produced by the finny kind.

275. Pearls which come from fish into whose composition the air principally enters, are exceedingly light and reddish brown ; those produced by bilious fish are yellowish and brittle ; those produced by fishes in which cold preponderates, are heavy and white ; and those which originate in fish predominated over by the air and bile, are brittle and excessively light.

অনুবাদ ।

বাত, পিত্ত, কফ ; বাতপিত্ত ; বাতকফ এবং বাতপিত্ত-কফ ; এই সপ্তবিধ ধাতুপ্রাধান্যনিবন্ধন মৎস্য সপ্তবিধ হইয়া থাকে, স্ততরাং তজ্জাত মুক্তাও সাতপ্রকার হয় । ২৭৪ ।

বাতপ্রধান মৎস্যজাত মুক্তা ওজনে অতিশয় লঘু ও অরুণবর্ণ ; পিত্তাধিক মৎস্যোদ্ভব মুক্তা ঈষৎ পীতবর্ণ ও ভঙ্গপ্রবণ ; কফস্বভাব মৎস্যোৎপন্ন মুক্তা ওজনে ভারী ও শুক্লবর্ণ এবং বাতপিত্তাধিক মৎস্যসম্ভব মুক্তা ভঙ্গপ্রবণ ও ওজনে অতি লঘু । ২৭৫ ।

मूलम् ।

वातस्तेष्वाभवं स्थूलं पित्तस्तेष्वाजमच्छं ।

सर्वलिङ्गप्रयोगेण सान्निपातिकमुच्यते ।

एकजाः शुभदाः प्रोक्तास्तथा वै सान्निपातिकाः ॥ २७६ ॥

भौजङ्गमं नीलविशुद्धवर्णं

सर्वं भवेत् प्रोज्ज्वलवर्णशोभं ।

नितान्तधौतप्रतिकल्पमान-

निस्त्रिशधारासमवशोभकं ॥ २७७ ॥

भुजङ्गमास्ते विषवेगहृताः

श्रीवासुकेर्वंशभवाः पृथिव्यां ।

क्वचित् कदाचित् खलु पुण्यदेशे

तिष्ठन्ति ते पश्यति तान् मनुष्यः ॥ २७८ ॥

तर्जमा ।

जिस् मङ्गलिमे बायुकफ ज्यादा होग, उस्का पयदा-
ऊया मोति कद्मे कुच बड़ा ; जिस् मङ्गलिमे पित्त-
कफ ज्यादा होग, उस्का पयदाऊया मोति बड़त् साफ
और निर्मल ; जिस् मङ्गलिमे बायु पित्त कफ तिनो समान
होग, उस्का पयदाऊया मोति पूर्वलिखित तिन गुणयुक्त
होग ; और इसी सातकिसिम्की मङ्गलिके मोतिके मध्ये
जो मोति एकधातुप्रधान अथवा सर्वधातुप्रधान मङ्गलिसे
पयदा होए, वही शुभदायक है । २७६ ।

सांपके मस्तकमे जो मोति पयदा होता है, वह उम्दा,
गोल, बड़त् साफ और जेनाति ऊँह तलवारके बादके
समान नीलारङ्ग । २७७ ।

जिस् सर्पके मस्तकमे मोति पयदा होता है, वह बासुकि-
वंशका सांप होता है, और ऐसा सांप जमीनपर हरजगहे
नहि पयदा होता, कदाचित् किसी पवित्र देशमे ऐसा
सांप पाया जाता है । २७८ ।

TRANSLATION.

276. Pearls produced by fish predominated over by the air and cold, are rather large; those produced by fish in which bile and cold preponderate are very transparent; and those produced by fish into which the three substances enter in equal proportions, combine all the first-mentioned qualities. Of these, those only into the composition of which either one substance or all the three enter, are productive of good.

277. Pearls which adorn the serpent's crest, are finely round and highly shining; and reflect a beautiful blue halo like the flash of a polished sword.

278. Those serpents that bear Pearls on their head are the descendants of *Vāsuki**; these are not born everywhere, and are rarely seen by men in some sacred ground.

অনুবাদ ।

যে মৎস্যে বাতশ্লেষ্মার ভাগ অধিক, তদুৎপন্ন মুক্তার আকার কিঞ্চিৎ বৃহৎ হয়; পিত্তশ্লেষ্মাপ্রধান মৎস্যজাত মুক্তা অতিস্বচ্ছ এবং বাত-পিত্তকফাধিক মৎস্যোৎপন্ন মুক্তা প্রথমোক্ত ত্রিবিধ লক্ষণাক্রান্ত হইয়া থাকে। উক্ত সপ্তবিধ মুক্তার মধ্যে যে গুলি একধাতুপ্রধান বা সর্বধাতুপ্রধান মৎস্যহইতে জন্মে, তাহারাই শুভজনক। ২৭৬।

ভূজঙ্গমন্তকজাত মুক্তা উত্তমগোলাকার, অতিশয় উজ্জ্বল, এবং শাণিত করবালের ধারের ন্যায় বিশুদ্ধ নীল-আভাযুক্ত হয়। ২৭৭।

যে সকল ভূজঙ্গের মস্তকে মুক্তা জন্মে, তাহার বাসুকির বংশসমুদ্ভূত এবং সে সকল সর্প পৃথিবীর সকল স্থানে জন্মে না, কদাচিৎ কোন পবিত্র প্রদেশে তাহাদিগকে দেখিতে পাওয়া যায়। ২৭৮।

* Sovereign of the snakes.

मूलम् ।

फणिजं वर्तुलं रस्यं नीलच्छायं महाद्युति ।
पुण्यहीना न पश्यन्ति वासुकेः कुलसम्भवं ॥ २७९ ॥

शृगालकोलामलकोलगुञ्जा-

फलप्रमाणास्तु चतुर्विधास्ताः ।

स्युर्वृक्षवाङ्मववैश्यशूद्राः

सर्पेषु जाताः प्रवरास्तु सर्वाः ॥ २८० ॥

प्राप्यापि रत्नानि धनं श्रियस्वा

राजश्रियस्वा महतीं दुरापा ।

तेजोऽन्विताः पुण्यप्रकृतो भवन्ति

सुक्ताफलस्यास्य विधारणेन ॥ २८१ ॥

सर्जमा ।

सांपके मस्तकका पयदाऊया मोति गोल, देख्नेमे सुब-
सुरत, नीलरङ्गकी आभासहित, बड्डत् रोसन, ऐसा मोति
पुण्यहीन आदमीको आंख्से देख्नाभी नसीब नहि
होता । २७९ ।

सांपके मस्तकमे जो मोति पयदा होता है, वहभी
ब्राह्मण, क्षत्रि, वैश्य और शूद्रके समान चारवर्णका है,
उस्मेसे जो ब्राह्मणवर्ण होए, उस्का कद श्याकुलके फलके
समान ; जो क्षत्रिवर्ण, उस्का कद आमलाफलके समान ;
जो वैश्यवर्ण, उस्का कद कोटे बेरके समान और जो शूद्र-
वर्ण, उस्का कद गुञ्जाके समान है । २८० ।

पुण्यवान् आदमी बड्डत् रत्न, धन, लक्ष्मी, या बड्डत्
सुस्फलसे हासिलहोनेवाली राक्षलक्ष्मीको हासिल करके
जिसतरहसे चमकति, पेशानी और मुराणी चेहारा होते
है, उसी तरहसे सांपके मस्तकका एक मोति धारण
करनेसे तेजवान हो सक्ते है । २८१ ।

TRANSLATION.

279. Persons void of merit cannot see the class of Pearls under description;—the exceeding brilliance and beauty of which are hidden from their view.

280. Such Pearls as are found on the head of serpents, are divided into four classes called after the names of the four principal castes. Of these, those which are Brahmins, resemble in form *Shyá-kula**; the Kshetriya class are like the fruit of the *Emblie Myrobalan*; the Vaisya Pearls are like common plums; while the Sudra ones are *gunjá*-shaped.

281. The power which is attained by virtuous people through the possession of innumerable gems and great wealth, through ordinary prosperity or through regal good fortune, is attained by wearing one serpent-begotten Pearl.

অসুবাদ ।

ফণীর মস্তকোদ্ভূত, গোলাকার, রমণীয়, নীলছায়া-বিশিষ্ট ও অতিতেজস্বী মুক্তা পুণ্যহীন ব্যক্তির নয়নগোচর হইবার নহে । ২৯৭ ।

সর্পমস্তকে যে সকল মুক্তা উৎপন্ন হয়, তাহারা ব্রাহ্মণ, ক্ষত্রিয়, বৈশ্য ও শূদ্রভেদে চতুর্বিধ হইয়া থাকে । তন্মধ্যে যেগুলি ব্রাহ্মবর্ণ, সেগুলি শ্যাকুলের ন্যায়; যেগুলি ক্ষত্রিয়বর্ণ, সেগুলি আমলকীর ন্যায়; যেগুলি বৈশ্যবর্ণ, সেগুলি সামান্য কুলের ন্যায় এবং যেগুলি শূদ্রবর্ণ, সেগুলি কুঁচের ন্যায় হয় । ২৮০ ।

পুণ্যবান্ লোকেরা প্রচুর রত্ন, ধন, সামান্য স্ত্রী অথবা অতিদুপ্রাপ্য মহৎ রাজস্রী প্রাপ্ত হইয়া বেরূপ তেজস্বী হন, একটা সর্পজাত মুক্তাধারণে সেইরূপ তেজস্বী হইতে পারেন । ২৮১ ।

* A thorny shrub.

मूलम् ।

जिज्ञासया रत्नविनिश्चयज्ञैः

शुभे मुहूर्ते प्रयतैः प्रयत्नात् ।

रत्नाविधानं सुमहद्विधाय

हस्मर्गोपविष्टं क्रियते यदा तत् ॥ २८२ ॥

तदा महद्गुण्ढुभितूर्यप्रघोषै-

र्घनैर्घनैराव्रियतेऽन्तरीचं ।

न तं भुजङ्गा न तु जातुधाना

न राक्षसा नापि च दुष्टलोकाः ॥

द्विसन्ति यस्याहिशिरःसमुत्थं

मुक्ताफलं तिष्ठति कोषमध्ये ॥ २८३ ॥

भेकादिष्वपि जायन्ते मणयो ये क्वचित् क्वचित् ।

भौजङ्गममणेशुल्यास्ते विज्ञेया बुधोन्नतैः ॥ २८४ ॥

तर्जमा ।

जिस्वक्त कोइ आदमी रत्नपारचीके मतके अनुसार नेकसायेतमे सांपके मस्तकसे पयदा ऊये मोतिको मकानमे रखते है, उस्वक्तमे आकाशमण्डलमे घन घन दुम्बुभि बाजे, की धुन होति है, इस् कारण जो आदमी खानेमे सांपका मोति रक्खे, वह आदमी कभी सांप, राक्षस, निशाचर और डाकु वगैरहसे भय नहि रखता । २८२।२८३ ।

किसि किसि जगहमे मेढककेभी मस्तकमे मोति होता है, पण्डित लोक उस् मोतिकोभी सांपके मोतिके समान कहते है । २८४ ।

TRANSLATION.

282—283. When in an auspicious hour, a person carefully keeps such a gem in his house, in conformity with the instructions of the authorities, the skies resound with the sound of the *Dundhuvī*;* and such a person has nothing to fear from serpents, *Rákshasas*† and other demons, or from wicked people.

284. In certain places, Pearls are found on the head of frogs; learned men class these with serpent Pearls.

অনুবাদ ।

যখন কোন ব্যক্তি রত্নপরীক্ষকদিগের অভিমত শুভলগ্নে সর্পোদ্ভব মুক্তা অতিযত্নপূর্বক গৃহে রক্ষা করেন, সেই সময়ে আকাশমণ্ডলে ঘন ঘন দুন্দুভিধ্বনি হইতে থাকে । এবং যে ব্যক্তির কোষমধ্যে সর্পমুক্তা থাকে, সে ব্যক্তি কখনই সর্প, রাক্ষস, অপরাপর নিশাচর এবং দুষ্কলোক হইতে ভীত হয় না । ২৮২ । ২৮৩ ।

কোন কোন স্থানে ভেকাদির মস্তকেও মণি জন্মিয়া থাকে, পণ্ডিতেরা সেই মণিকে সর্পমণির তুল্য বিবেচনা করেন । ২৮৪ ।

* A sort of large kettle drum.

† *Vide antè*.

मूलम् ।

सैहलिकपारलौकिकसौराष्ट्रताम्रपर्णीपारसीकाः ।

कौवेरपाण्ड्यविराटमिति मुक्ताकराश्चाष्टौ ॥ २८५ ॥

स्वात्यां स्थिते रवौ मेघैर्मुक्ता ये जलविन्दवः ।

गीर्णाः शुक्तिषु जायन्ते तैर्मुक्ता निर्मलत्विषः ॥ २८६ ॥

स्थूला मध्यास्तथा सूक्ष्मा विन्दुमानानुसारतः ।

भवन्ति मुक्तास्तासाञ्च मूल्यं स्थान्मानरूपतः ॥ २८७ ॥ *

तर्जमा ।

सिंहल, पारलौकिक (आब इसवक्तमे नहि मालुम, के उसका नाम केय है), सौराष्ट्र (सुराट), ताम्रपर्णी (पश्चिम घाटपर्वतके पास), पारसीक (पारस्य देश), कौवेर (कैलासपर्वतके निकट), पाण्ड्य (द्राविड़के अन्तर्गत), विराट (मत्स्य देश), इसी आठ जगहमे मोति पयदा होता है । २८५ ।

सूर्य जिस समये स्वातीनक्षत्रमे रहता है, उस समयमे जो सब जलकी बूंद सिपमे पड़ति है, उसी जलकी बूंदके द्वारा बज्जत् साफ अर्थात् बज्जत् रोसन मोति पयदा होता है । २८६ ।

जलकी बूंदे जिस तरहकी बर्षेगी, उसी तरहका मोतिभी होगा, अर्थात् अगर जलकी बूंद रति होगि, तो बड़ा मोति होगा, और मध्यम जलकी बूंदसे मध्यम मोति होगा और पतुलि बूंदसे छोटा मोति होगा । २८७ ।

TRANSLATION.

285. Pearls are produced in the following eight places :—*Sinhala*,* *Páralaukika*,† *Saurástra*,‡ *Tamraparní*,¶ *Párasíka*,|| *Kauvera*,§ *Pándya*** and *Viráta*.††

286. The Pearls that originate in water-drops falling upon oysters, when the sun rests on the *Swáti*‡‡ star, are flawless and bright.

287. The size of these varies in strict concomitance with the size of the water-drops—*i. e.* a large drop producing a proportionately large Pearl, and a small drop, a proportionately small one.

অনুবাদ ।

সিংহল, পারলৌকিক (অধুনা অজ্ঞাত নামে পরিণত) সৌরাষ্ট্র (সুরাট), তাম্রপর্ণী (পশ্চিম ঘাটের সন্নিহিত), পারসীক (পারস্যদেশ), কোবের (কৈলাস-পর্বতের সন্নিহিত), পাণ্ড্য (দ্রাবিড়ের অন্তর্গত), বিরাট মৎস্যদেশ), এই অষ্টস্থানে মুক্তা উৎপন্ন হয়। ২৮৫।

সূর্য্য যে সময়ে স্বাতীনক্ষত্রে অবস্থিতি করেন, সেই সময়ে যে সকল জলবিন্দু শুক্লিগর্ভে নিপতিত হয়, সেই জলবিন্দু দ্বারা অতিনির্ম্মল এবং অতিতেজস্বী মুক্তা জন্মে। ২৮৬।

বৃষ্টিবিন্দু সকল যে পরিমাণে পতিত হইবে, মুক্তাও সেই পরিমাণে জন্মিবে, অর্থাৎ স্থূলবিন্দু দ্বারা স্থূল, মধ্যবিন্দু দ্বারা মধ্যমাকার এবং অতিসূক্ষ্মবিন্দুতে অতিসূক্ষ্ম মুক্তা উৎপন্ন হইবে। ২৮৭।

* Ceylon.

† Cannot be identified now.

‡ Surat.—(*Vide antè.*)

¶ Near the Western Gháts.

|| Persia.

§ Adjoining the Kailásha Mountain.

** Included in Drávida.

†† Matsyadesha.

‡‡ The star Arcturus (as forming the fifteenth lunar asterism.)

मूलम् ।

सुस्निग्धं मधुरच्छायं मौक्तिकं सिंहलोद्भवं ।
 पारलौकिकसम्भूतं मौक्तिकं निविडं गुरु ॥ २८८ ॥
 ताम्रपर्णीभवं ताम्रं पीतं पारससम्भवं ।
 ईषच्छ्यामञ्च रूक्षञ्च कोवेरोद्भवमौक्तिकं ।
 पाण्ड्रदेशोद्भवं पाण्डु सितं रूक्षं विराटजं ॥ २८९ ॥
 रुक्मिण्याख्या तु या शुक्तिस्तत्प्रसूतिः सुदुर्लभा ।
 तत्र जातं सितं स्वच्छं जातीफलसमं वरं ॥ २९० ॥

तर्जमा ।

सिंहलदेशी मोति बज्रत् चमकदार और साफ भीमके
 समान रङ्ग, पारलौकिक देशका पयदाज्या मोति बज्रत्
 ठोस और ओजनमे बज्रत् भारी । २८८ ।

ताम्रपर्णी देशका पयदाज्या मोति तविके रङ्ग,
 पारस्य देशका मोति पीला रङ्ग, कौवेर देशका मोति थोड़ा
 श्याम रङ्ग और बड़ा कर्कश, पाण्ड्रदेशका मोति फिका
 सफेद, विराट देशका मोति शुक्तरङ्ग और कर्कश । २८९ ।

रुक्मिणी नामकी एक जात सिप पयदा होति है,
 लेकिन उस जातकी सिप बज्रत् कम है, उससे जो
 मोति पयदा होता है, वह नैहायेत् खोसरङ्ग, सफेद और
 बज्रत् साफ और जायफलके समान बड़ा, इस तरहेका
 मोति काविल इज्जतके है । २९० ।

TRANSLATION.

288. A Cingalese Pearl is very cool to the touch, pure and honey-colored; a *páralaukika* Pearl is very substantial, and consequently heavy.

289. A Pearl of the *Támraparní* country is copper-colored; a Persian Pearl is yellow; a *Kauvera* Pearl is gray and frightfully rough; and a Pearl produced in *Pándya* is white and rough.

290. There is a particular oyster called *Rukmini*, which is very rare. The pearls found in it are white, transparent and large as nutmegs. They are much coveted.

অনুবাদ।

সিংহলদেশীয় মুক্তা অতিস্নিগ্ধ এবং বিশুদ্ধ মধুর ন্যায় বর্ণবিশিষ্ট; পারলৌকিকোৎপন্ন মুক্তা অত্যন্ত নিরেট, স্মুতরাং ওজনে ভারী হইয়া থাকে। ২৮৮।

তাম্রপর্ণীসমুদ্ভূত মুক্তার বর্ণ তাম্রের ন্যায়; পারস্যদেশীয় মুক্তা পীতবর্ণ; কোবেরদেশোদ্ভব মুক্তা ঈষৎ শ্যামবর্ণ ও অতিকর্কশ; পাণ্ড্যদেশোৎপন্ন মুক্তা পাণ্ডুবর্ণ এবং বিরাট-দেশজাত মুক্তা শুক্লবর্ণ ও কর্কশ হইয়া থাকে। ২৮৯।

রুক্মিণী নামে একজাতীয় শুক্ল জন্মে, তজ্জাতীয় শুক্ল অতিদুর্লভ, তাহাতে যে মুক্তা উৎপন্ন হয়, তাহা শুক্লবর্ণ, স্বচ্ছ ও জায়ফলের ন্যায় বৃহৎ হয়, এবং এ প্রকার মুক্তা অতিআদরণীয়। ২৯০।

मूलम् ।

कायावदूर्जलं रम्यं निर्दोषं यदि लभ्यते ।
 अमूल्यं तद्विनिर्दिष्टं रत्नलक्षणकोविदैः ।
 दुर्लभं नृपयोग्यं स्यादल्पभाग्यैर्न लभ्यते ॥ २६१ ॥
 ब्रह्मादिजातिभेदेन शुक्तयोऽपि चतुर्विधाः ।
 तासु सर्वासु जातं हि मौक्तिकं स्याच्चतुर्विधं ॥ २६२ ॥
 ब्राह्मणसु सितः स्वच्छो गुरुः स्निग्धः प्रभान्वितः ।
 आरक्तः क्षत्रियः स्थूलस्तथाक्षुण्णविभान्वितः ॥ २६३ ॥

तर्जमा ।

रत्नपारक्षी पण्डितोंके मतके अनुसार उक्तम कुटुम्ब-
 वाला और गोल, देखनेमे रमणीय और वेअथेव मोति
 बज्जत् दुर्लभ है; और बेकिमत् है, और राजाके
 योग्य है, उस जातका मोति कम नसीवके योग्य नहिं,
 बड़े एक बालमन्द प्रतापमानके योग्य है । २६१ ।

जिस् प्रकारसे ब्राह्मण, क्षत्रि, वैश्य और शूद्र चारजात
 होति हैं, उसी प्रकार सिपमेभी चारजात है, उससे पयदा-
 ज्ञया मोतिभी चार जातका है । २६२ ।

जो मोति सफेद रङ्ग, साफ, ओजनमे भारी, चमक-
 दार और तेजस्वी होए, उसको ब्राह्मणवर्ण कहते हैं;
 जो मोति सूखीमायेल, और देखनेमे बड़ा, सूख-
 रङ्ग और कुटुम्बेनेवाला, वह मोति क्षत्रिवर्ण है । २६३ ।

TRANSLATION.

291. According to the authorities, perfectly circular and chaste Pearls casting a beautiful shade, are rarely found and are of priceless worth, they being fit enjoyment for princes. Such Pearls are beyond the reach of unlucky individuals.

292. The four-fold division of caste holds also with oysters; accordingly oyster-begotten Pearls are of four kinds.

293. Such of these as are white, transparent, weighty, cool and shining, are reckoned Brahmins; those which are ruddy, and large and which possess a reddish light, are Kshetriyas.

অম্ববাদ ।

রত্নলক্ষণবিৎ পণ্ডিতদিগের মতে উত্তম ছায়াবিশিষ্ট, সুন্দর গোলাকার, দেখিতে রমণীয়, অথচ নির্দোষ মুক্তা অতিদুর্লভ, অমূল্য এবং রাজভোগ্য, তজ্জাতীয় মুক্তা অল্প-ভাগ্য ব্যক্তিগণের অপ্রাপ্য । ২৯১ ।

ব্রহ্মাদি জাতিভেদে শুদ্ধি চতুর্বিধ হইয়া থাকে, সুতরাং শুদ্ধিজাত মুক্তাও চতুর্বিধ হয় । ২৯২ ।

যে সকল মুক্তা শুক্লবর্ণ, স্বচ্ছ, ওজনে ভারী, স্নিগ্ধ ও প্রভাবিশিষ্ট, তাহারা ব্রহ্মবর্ণমধ্যে গণ্য; যেগুলি ঈষৎ রক্তবর্ণ, আকারে বৃহৎ ও অরুণবর্ণ প্রভাবিশিষ্ট সেগুলি ক্ষত্রিয়বর্ণমধ্যে গণনীয় । ২৯৩ ।

मूलम् ।

वैश्वस्त्वापीतवर्णीऽपि स्निग्धः श्वेतप्रभान्वितः ।

शूद्रः शुक्लवपुः सूक्ष्मस्तथा स्थूलोऽसितद्युतिः ॥ २८४ ॥

वंशजं शशिसङ्काशं कक्कोलफलमाचकं ।

प्राप्यते वज्रभिः पुण्यैस्तद्रत्नं देवसम्मतं ॥ २८५ ॥

पञ्चभूतसमुद्ग्रे काद्वंशः पञ्चविधो भवेत् ।

मुक्ताः पञ्चविधास्तासां यथालक्षणमुच्यते ॥ २८६ ॥

तर्जमा ।

जो मोति कम पीलारङ्ग, चमकदार, सफेद और कुटदेने-
वाला होए, उसको वैश्ववर्ण कहते हैं, और जो मोति
सादारङ्ग, लेकिन छोटा, और जो मोति कद्से बड़ा, लेकिन
कालारङ्ग वह शूद्रवर्ण मोति है ॥ २८४ ॥

वांशसे जो मोति पयदा होता है, वह देखनेमें चन्द्रके
समान शुक्लवर्ण और उसका कद कक्कोलफलके समान
बड़ा, इस जातका मोति खास, कोइ कोइ लोक वज्रत्
पुण्यके जोरसे दो एक पावे । २८५ ।

पृथ्वी आद पांच महाभूत अर्थात् माट्टी, पाणि, हावा,
आग और आकाश इसी पांच तत्त्वके कमी वेशीसे वांशभी
पांचप्रकारका होता है, इस कारण वांशजातका मोतिभी
पांचप्रकारका होता है । २८६ ।

TRANSLATION.

294. Those Pearls that are yellowish and cool, and which are possessed of a white lustre, are Vaisyas; lastly of Súdra Pearls, some are white and small while the rest are black and large.

295. Pearls which originate in bamboos, are clear as the moon; and are like the *kakkol** fruit in shape. They are generally enjoyable by the gods. Some through rare merit obtain possession of one or two.

296. There are five species of bamboos, on account of the preponderance in them of one or other of the five elements; consequently bamboo Pearls are classified under five distinct heads.

অম্ববাদ ।

যে সকল মুক্তা ঈষৎ পীতবর্ণ, স্নিগ্ধ অথচ শ্বেতপ্রভা-
বিশিষ্ট, তাহারা বৈশ্যবর্ণমধ্যে পরিগণিত এবং শূদ্রজাতীয়
মুক্তার মধ্যে কতকগুলি শুক্লবর্ণ ও ক্ষুদ্রকায়, এবং কতক-
গুলি কৃষ্ণবর্ণ ও বৃহৎকায় হইয়া থাকে । ২৯৪ ।

বংশজাত মুক্তা দেখিতে চন্দের ন্যায় শুক্লবর্ণ, আকারে
কক্কোল (স্বগন্ধি দ্রব্য বিশেষ) ফলের সদৃশ, এই জাতীয়
মুক্তা প্রায়ই দেবভোগ্য, কেহ কেহ বহু পুণ্যবলে দুই
একটি প্রাপ্ত হইয়া থাকেন । ২৯৫ ।

পৃথিব্যাদি পঞ্চভূতের প্রাধান্যনিবন্ধন বংশ পঞ্চবিধ
হয়, সুতরাং বংশজাত মুক্তাও পাঁচপ্রকারের হইয়া
থাকে । ২৯৬ ।

* A fragrant fruit.

मूलम् ।

पार्थिवो गुरुरच्छा च तैजसी तेजसा लघुः ।

वायवी च द्युः स्थूला गागनी कीमला लघुः ॥ २८७ ॥

आप्या स्निग्धा दृशं शुक्ला पञ्चैताः प्रवरा मताः ।

आसां धारणभावेण व्याधिः कोऽपि न जायते ॥ २८८ ॥

चतुर्धा मौक्तिके च्छाया पीता च मधुरा सिता ।

नीला चैव समाख्याता रत्नतत्त्वपरीक्षकैः ॥ २८९ ॥

तर्जमा ।

जिस् मोतिमे पृथ्वीका हिस्सा ज्यादा है, वह ओज-
नमे भारी, और बड़त् साफ; जिस् मोतिमे तेजका
हिस्सा ज्यादा है, वह ओजनमे चाल्का; जिस् मोतिमे
हावाका हिस्सा ज्यादा है, वह थोड़ा ठोकरसे टुट जाता
है और कद्दे बड़ा, और जिस् मोतिमे आकाशका
हिस्सा ज्यादा है, वह कुनेमे आच्छा और ओजनमे
चाल्का । २८७ ।

जिस् मोतिमे जलका हिस्सा ज्यादा है, वह
चमकदार, सादा और साफ; यही पांचजातके मोति
पहेरनेसे किसी तरहकी व्याधि अर्थात् बदनके विमारिका
खोफ नहिं । २८८ ।

रत्नपार्वती पण्डित पीला, मधुके समान रङ्ग,
शुक्लवर्ण और नीलवर्ण, यही चारप्रकारका आभा मोतिकी
कहते हैं । २८९ ।

TRANSLATION.

297. Earthy Pearls are heavy and spotless ; energy-begotten Pearls are very light ; airy Pearls are exceedingly brittle and thick ; skyey Pearls are very soft and light.

298. Watery Pearls are cool and eminently white. All these kinds are superior ; and the wearing of them wards off disease.

299. Authorities in the matter of gems mention four kinds of shade as belonging to Pearls ;— viz., the yellow, the honey-colored, the white and the blue shade.

অনুবাদ ।

পাথিবী মুক্তা ওজনে ভারী ও অতিনিশ্চল, তৈজসী মুক্তা ওজনে অতিলঘু, বায়বী মুক্তা অতি-ভঙ্গুর ও স্থূল, গাগনী মুক্তা অতি-কোমল অথচ ওজনে লঘু । ২৯৭ ।

জলীয়া মুক্তা স্নিগ্ধ, অত্যন্ত শুক্লবর্ণ হইয়া থাকে, এই পঞ্চবিধ মুক্তাই অতিশ্রেষ্ঠ এবং এই সকল জাতীয় মুক্তা ধারণ করিলে কোনপ্রকার ব্যাধিভয় থাকে না । ২৯৮ ।

রত্নবিৎ পণ্ডিতেরা পীত, মধুর, শুক্ল ও নীল এই চারি-প্রকার ছায়া মুক্তাতে নির্দেশ করিয়া গিয়াছেন । ২৯৯ ।

मूषम् ।

पीतां लक्ष्मीप्रदा च्छाया मधुरा बुद्धिवर्द्धिनी ।

शुक्ला यशस्करी च्छाया नीला सौभाग्यदायिनी ॥ ३०० ॥

सितच्छाया भवेदिप्रः क्षन्त्रियश्चार्करभिमान् ।

पीतच्छाया भवेद्वैश्यः शूद्रः कृष्णरुचिर्मतः ॥ ३०१ ॥

अथ सुक्ता-गुणाः ।

सुतारश्च सुदत्तश्च स्वच्छश्च निर्मलन्तथा ।

घनं सिग्धश्च सुच्छायं तथास्फुटितमेव च ।

अष्टौ गुणाः समाख्याता मौक्तिकानामशेषतः ॥ ३०२ ॥

तर्जमा ।

पीला आभायुक्त मोति दौलतका ज्यादा करनेवाला है ;
मधुके समान आभाविशिष्ट मोति बुद्धिको देनेवाला,
शुक्लवर्ण आभायुक्त मोति यशका ज्यादा करनेवाला है
और नील आभायुक्त मोति सुभाग देनेवाला । ३०० ।

शुक्ल आभायुक्त मोति ब्राह्मणवर्ण ; प्रातःकालके सूर्यके
समान आभायुक्त मोति क्षत्रिवर्ण ; पीत आभायुक्त मोति
वैश्यवर्ण और कृष्ण आभायुक्त मोति शूद्रवर्णसे सुमार
किया गया है । ३०१ ।

मोतिका गुण ।

सुतारत्व, सुदत्तत्व, स्वच्छत्व, निर्मलत्व, घनत्व,
सिग्धत्व, सुच्छायत्व और अस्फुटितत्व यही आठप्रकारके
गुण मोतिमे होता है । ३०२ ।

TRANSLATION.

300. The first brings on wealth ; the second fosters the understanding ; the next brings about fame ; and the last is the harbinger of good luck.

301. A Pearl with a white shade belongs to the Brahmin, with a pale-red shade to the Kshetriya, with a yellow shade to the Vaisya, and with a black shade to the Sudra order.

Properties of Pearls.

302. A Pearl is named after the name of the quality which forms its distinctive feature ; and eight sorts emerge as the consequence of this classification.

অনুবাদ ।

পীতচ্ছায়া লক্ষ্মীরুদ্ধিকারিণী, মধুরচ্ছায়া বুদ্ধিদায়িনী, শুক্লচ্ছায়া যশোবর্দ্ধিনী এবং নীলচ্ছায়া সৌভাগ্যদায়িনী হইয়া থাকে । ৩০০ ।

শুক্লচ্ছায়াবিশিষ্ট মুক্তা বিপ্রবর্ণ, তরুণ-অরুণচ্ছায়াবিশিষ্ট মুক্তা ক্ষত্রিয়বর্ণ, পীতচ্ছায়াবিশিষ্ট মুক্তা বৈশ্যবর্ণ এবং কৃষ্ণচ্ছায়াবিশিষ্ট মুক্তা শূদ্রবর্ণমধ্যে পরিগণিত । ৩০১ ।

মুক্তার গুণ ।

স্বতারহ, স্বরভহ, স্বচ্ছহ, নির্মলহ, ঘনহ, স্নিগ্ধহ, স্ফুটহ ও অস্ফুটহ, এই আটপ্রকার গুণ মুক্তায় বিদ্যমান থাকে । ৩০২ ।

मूलम् ।

तारकाद्युतिसङ्काशं सुतारमिति गद्यते ।
 सर्वतो वर्जुलं यत् सुदृक्तं तन्निगद्यते ॥ ३०३ ॥
 स्वच्छं दोषविनिर्मुक्तं निर्मलं मलवर्जितं ।
 गुरुत्वं तुलया यस्य तद्धनं मौक्तिकं वरं ॥ ३०४ ॥
 शीतांशुबिम्बसङ्काशं मौक्तिकं स्निग्धमुच्यते ।
 छायासमन्वितं यच्च सुच्छायं तन्निगद्यते ।
 वणरेखाविहीनं यत् तत् स्यादस्फुटितं शुभं ॥ ३०५ ॥
 श्वेतकाचसमाकारं शुभांशुशतयोजितं ।
 भगवराजप्रतिच्छायं मौक्तिकं देवभूषणं ॥ ३०६ ॥

तर्जमा ।

जिस मोतिमे तारेके समान आभा निकले, वह सुतार;
 जो मोति गोलाकार, वह सुदृक्त । ३०३ ।

जो मोति वेष्टयेव होए, उसको स्वच्छ कहते हैं, जो
 मोति मयला ना होए, उसको निर्मल कहते हैं और जो
 मोति ओजनमे भारी होए, उसको घन कहते हैं । ३०४ ।

जो चन्द्रके समान किरणविशिष्ट है, उसको स्निग्ध
 कहते हैं, जो मोति उत्तम छायाविशिष्ट अर्थात् उत्तम
 आभाविशिष्ट, उसको सुच्छाय कहते हैं, और जो मोति
 साफ सुथरा होए, उसको अस्फुटित कहते हैं । ३०५ ।

सफेद रङ्ग काचके समान, उत्तम किरणविशिष्ट, रोड
 मकलिके समान आभायुक्त, ऐसा मोति देवताओंके गहनेके
 योग्य है । ३०६ ।

TRANSLATION.

303. Those Pearls which throw out starry beams, are termed *sūtāra*; those which are entirely round, are called *suṣṛitta*.

304. Those which are flawless, are called *sachchha* (transparent); those in which dirt has no place, are called *nirmala* [dirtless]; those which are weighty, are termed *ghana* [dense].

305. Those Pearls which are ray-darting like the moon, are called *snigdha* [cool]; those which cast a fine shade, are denominated *suchchhāya* (finely shadowing); and finally those which are free from spots or breaks, are termed *asfutita* (not indented).

306. Such Pearls as resemble in color the white glass as are furnished with an excellent brightness, and as are possessed of a shade like the *rohita** fish, are fit ornaments for the gods.

অনুবাদ ।

যে সকল মুক্তা হইতে তারার ন্যায় আভা নির্গত হয়, তাহাদিগকে স্তার, যাহারা সর্বতোভাবে গোলাকার, তাহাদিগকে স্ফুট কহে । ৩০৩ ।

যে সকল মুক্তা দোষবর্জিত, তাহারা স্বচ্ছ ; যাহারা মলবর্জিত, তাহারা নির্মল ও যাহারা ওজনে ভারী, তাহারা ঘন বলিয়া প্রসিদ্ধ । ৩০৪ ।

যে সমুদায় মুক্তা চন্দের ন্যায় কিরণবিশিষ্ট, তাহারা স্নিগ্ধ ; যে গুলি উদমছায়াবিশিষ্ট, সেগুলি স্নিগ্ধ্য এবং যাহারা ব্রণরেখাদিবিহীন, তাহারা অক্ষুণ্ণ বলিয়া বিখ্যাত । ৩০৫ ।

শ্বেত কাচের ন্যায় শুক্ল, উৎকৃষ্ট কিরণছটাবিশিষ্ট, রোহিতমৎশের ন্যায় ছায়াযুক্ত মৌলিক দেবতাদিগের ভূষণযোগ্য । ৩০৬ ।

* *Cyprinus Rohita*.

मूलम् ।

ईदृक्सर्वगुणोपेतं मौक्तिकं येन धार्यते ।
तस्यायुर्वर्द्धते लक्ष्मीः सर्वपापं प्रलक्ष्यति ॥ ३०७ ॥

प्रमाणवद्गौरवरश्मियुक्तं
मितं सुवृत्तं समसूक्ष्मरन्ध्रं ।
अक्रेतुरप्यावहति प्रमोदं
यन्मौक्तिकं तद्गुणवत् प्रदिष्टं ॥ ३०८ ॥
एवं समस्तेन गुणोदयेन
यन्मौक्तिकं योगसुपागतं स्यात् ।

न तस्य भर्त्ता रमनन्यजात-
मेकोऽपि दोषः समुपैति सद्यः ॥ ३०९ ॥
गुणवद्गुरु यज्ञे हे मौक्तिकमेव तिष्ठति ।
चञ्चलापि स्थिरा भूत्वा कमला तच्च वर्त्तते ॥ ३१० ॥

तरजमा ।

उपरमे जिन् सब गुणोकी बात कहि गई है, वही सब गुणयुक्त मोति जो आदमी धारण करे, उसकी उमर और दौलत दोनो वाढ़ति हो, और सर्व पापनाश होए । ३०७ ।

जो मोति आजनमे भारी, उमदा, दीप्तिविशिष्ट, सफेद, गोल, समान और बारिकवेध सेवाय खरिददाके देखनेवालेकोभी आनन्ददेनेवाला है, ऐसा मोति सबसे आच्छा है । ३०८ ।

जो मोति सवतरहे बेअयेव है, वही मोति अपने मालिकका सब दुःखनाश करनेवाला है, और उसके मालिकको कोइ दुःख हो नहिं सकता । ३०९ ।

जिम् घरमे बेअयेव मोति रहता है, चञ्चल दौलत उस घरमे सर्वदा काल अचल रहति है । ३१० ।

TRANSLATION.

307. The wearing of such Pearls leads to longevity and wealth, and purges the wearer of every sin.

308. A Pearl which is heavy, lustrous, silvery, well-rounded, which is furnished with equal and minute openings and which is a delight not only to its owner but also to the observer, is the acme of perfection.

309. Those Pearls which are possessed of every valuable quality, shield their master from every evil, and suffer nothing harmful to come near him.

310. The house which contains a perfect Pearl, the ever-restless Laksmi* chooses to make her dwelling for ever and a day.

অনুবাদ।

উল্লিখিত গুণসমূহে ভূষিত মৌলিক যে ব্যক্তি ধারণ করে, তাহার আয়ু ও লক্ষ্মীবৃদ্ধি পায় এবং সর্বপাপক্ষয় হয়। ৩০৭।

যে মুক্তা ওজনে ভারী, উত্তমদীপ্তিবিশিষ্ট, শুভ্রবর্ণ, উত্তমগোলাকার, সমান অথচ সূক্ষ্মরন্ধ্রযুক্ত, ত্রেতা ভিন্ন অপর ব্যক্তিরও প্রমোদবর্দ্ধন করে, সেই মুক্তাই সর্বাপেক্ষা উত্তম। ৩০৮।

যে সকল মুক্তা সমুদায় গুণযুক্ত, তৎসমুদায় নিজস্বামীর সমুদায় অনর্থ বিনাশ করে, এবং তৎস্বামীকে কোন দোষই স্পর্শ করিতে পারেনা। ৩০৯।

যে গৃহে গুণযুক্ত মুক্তা থাকে, স্বভাবচঞ্চলা লক্ষ্মী সে গৃহে চিরকাল নিশ্চলা হইয়া থাকেন। ৩১০।

* The goddess of wealth.

मूलम् ।

चिन्ता न तस्याकरजा विशेषा
रूपे प्रमाणे च यतेत विद्वान् ।

न च व्यवस्थासि गुणगुणेषु
सर्व्वं च सर्व्वीकृतयो भवन्ति ॥ ३११ ॥

अथ मुक्ता-दोषाः ।

चत्वारः स्युर्महादोषाः षण्मध्याश्च प्रकीर्त्तिताः ।
एवं दश समाख्यातास्तेषां वक्ष्यामि लक्षणं ॥ ३१२ ॥
यत्रैकदेशे संलग्नः शुक्तिखण्डो विभाव्यते ।
शुक्तिलग्नः समाख्यातः स दोषः कुष्ठकारकः ॥ ३१३ ॥

तर्ज्जमा ।

मोतिके पयदा इसकी जगहका देखना कुछ जरूर नहिं,
उस्का अयेव, ऊनर, रङ्ग और रूप देखना चाहिए, ऐसा
ना समझना चाहिए के फलाने जगहका पयदाऊया मोति
आच्छा होता है, और फलाने जगहका पयदाऊया मोति
बुरा होता है, वल्के सब जगहोंमे बुरा भाला दोनो
प्रकारका मोति पयदा होता है । ३११ ।

मोतिका अयेव ।

रत्नपार्व्वी पण्डितोंने मोतिके दशप्रकारके अयेव कहे हैं,
उस्मेसे चारप्रकारके बड़े अयेव और छप्रकारके मध्यम अयेव
हैं, आलग आलग उस्का लक्षण लिखते हैं । ३१२ ।

जिस् मोतिके किसी रङ्गमे सिपका टुकरा लागा रह
जाता है, उस्को शुक्तिलग्न दोष कहते हैं, शुक्तिलग्न
अयेवका मोति पहेरनेसे कोड़की विमारि होती है । ३१३ ।

TRANSLATION.

311. The consideration of origin is trivial in regard to Pearls; not so the consideration of form and other qualities: no source but it produces good and bad Pearls.

Defects of Pearl.

312. The authorities mention ten kinds of defects as belonging to Pearls; of which four are principal, the rest being of a less essential character. I will treat of these now.

313. If any part of an oyster remains fast attached to a Pearl, the defect is called *sukti-lagna-dosha* ;* and brings on leprosy.

অনুবাদ ।

মুক্তার আকারগত কোন বিশেষ বিবেচনা কর্তব্য নহে, তাহার রূপ ও প্রমাণই বিবেচনীয়, কোন আকরবিশেষে যে শুভজনক বা অমঙ্গলকারক মুক্তা জন্মে, এমন নহে, সকল আকরে সকল রকম মুক্তাই জন্মিয়া থাকে । ৩১১ ।

মুক্তার দোষ ।

রত্নবিৎ পণ্ডিতেরা মুক্তাসম্বন্ধে দশবিধ দোষের উল্লেখ করিয়াছেন, তন্মধ্যে চারিপ্রকার দোষ মহাদোষ এবং ষড়্‌বিধ মধ্যদোষমধ্যে পরিগণিত, ক্রমশঃ তাহাদিগের লক্ষণ নির্দেশ করা যাইতেছে । ৩১২ ।

মুক্তার কোন একস্থানে শুক্লিখণ্ড সংলগ্ন থাকিলে তাহাকে শুক্লিলগ্ন দোষ কহে, শুক্লিলগ্ন দোষযুক্ত মুক্তা ধারণ করিলে কুষ্ঠব্যাধি হইতে পারে । ৩১৩ ।

* Literally, the defect incident to the fact of an oyster fragment being attached.

मूलम् ।

मीनलोचनसङ्काशो दृश्यते मौक्तिके तु यः ।
मीनाक्षः स तु दोषः स्यात् पुत्रनाशकरो ध्रुवं ॥ ३१४ ॥
दीप्तिहीनं गतच्छायं जठरं तद्विदुर्वुधाः ।
दारिद्र्यजनकं यस्मात् तस्मात्तत्परिवर्जयेत् ॥ ३१५ ॥
मौक्तिकं विद्रुमच्छायमतिरक्तं विदुर्वुधाः ।
तस्मिन् सन्धारिते मृत्युर्जायते नात्र संशयः ॥ ३१६ ॥
उपर्युपरि तिष्ठन्ति वलयो यत्र मौक्तिके ।
चिट्त्वं नाम तस्योक्तं सौभाग्यक्षयकारकं ॥ ३१७ ॥

तर्जमा ।

मोतिमे मङ्गलिके आंखके समान एकतरहका निशान
रहनेको मीनाक्ष अयेव कहते हैं; और वह अयेव
लेङ्केका नाश करनेवाला है । ३१४ ।

मोतिमे दीप्ति और आभा ना रहनेको जठर अयेव
कहते हैं, जठर अयेवदार मोति पहरेनेसे दारिद्र्य अर्थात्
सुफ्लसि होति है, इस कारण इसप्रकारका मोति कभी
पहरेना मनासिफ नहिं । ३१५ ।

मोतिमे सुङ्गेके समान आभा निकेलनेको अतिरक्त अयेव
कहते हैं, अतिरक्त अयेवी मोतिको पहरेनेसे जरूर मृत्यु
होए । ३१६ ।

मोतिमे जो कर्देके समान तिन रेखा होए, उसको
चिट्त्वं अयेव कहते हैं, चिट्त्वं दोषयुक्त मोति सुभाग
नाश करता है । ३१७ ।

TRANSLATION.

314. On certain Pearls, there are marks like the eye of a fish and these are hence called *mináksha*.* Pearls possessed of this defect bring about loss of sons.

315. When a Pearl is without lustre and shade, it is said to have the *jathara* defect. Such Pearls lead to poverty, and should not therefore be worn by any person.

316. When a Pearl has a shade like coral, the defect is called *atirikta*; this is inevitably fatal to the wearer.

317. The three bracelet-like streaks which are sometimes met with in Pearls side by side, are termed *trivrita*. They are destructive of good fortune.

অনুবাদ ।

মুক্তাতে যে মংস্ত্রের লোচনসদৃশ একপ্রকার চিহ্ন থাকে, তাহার নাম মীনাক্ষ, মীনাক্ষদোষ পুত্রনাশকর বলিয়া উল্লিখিত আছে । ৩১৪।

মুক্তাতে দীপ্তি ও ছায়া না থাকাকে জঠরদোষ বলে, জঠরদোষদূষিত মুক্তাধারণে দারিদ্র্যদশা উপস্থিত হয়, স্তরাং তাদৃশ মুক্তা কদাচ ধারণ করা কর্তব্য নহে । ৩১৫।

মুক্তা হইতে বিক্রমের ন্যায় ছায়া নির্গত হওয়াকে অতিরক্তদোষ বলা যায়, অতিরক্ত-দোষযুক্ত মুক্তা ধারণ করিলে অবশ্যই ধারকের মৃত্যু হইবে । ৩১৬।

মুক্তাতে যে উপরি উপরি তিনটী বলয়াকার রেখা থাকে, তাহা ত্রিব্রতদোষনামে অভিহিত, ত্রিব্রতদোষশালী মুক্তা সৌভাগ্য নাশ করে । ৩১৭।

* Literally, the eye of a fish.

मूलम् ।

अवृत्तं मौक्तिकं यच्च चिपिटं तन्निगद्यते ।
 मौक्तिकं ध्रियते येन तस्याकीर्त्तिर्भवेत्सदा ॥ ३१८ ॥
 त्रिकोणं त्र्यस्रमाख्यातं मौभाग्यक्षयकारकं ।
 दीर्घं यत्तत्कृशं प्रोक्तं प्रज्ञाविध्वंसकारकं ॥ ३१९ ॥
 निर्भग्नमेकतो यच्च कृशपार्श्वं तदुच्यते ।
 सदोषं मौक्तिकं निन्द्यं निरुद्योगकरं हि तत् ॥ ३२० ॥
 अवृत्तं पीडकोपेतं सर्वसम्पत्तिहारकं ।
 अरम्यं गुणहीनञ्च स्वल्पमूल्यञ्च मौक्तिकं ॥ ३२१ ॥

तर्जमा ।

जो मोति गोल नहि, उसको चिपिट कहते हैं, चिपिट मोति पहरेनेसे हमेसा अयश अर्थात् बदनामी हासिल होए । ३१८ ।

जो मोति त्रिकोण होए, उसका नाम त्र्यस्र, त्र्यस्र अयेवके मोति पहरेनेसे मौभाग्य नाश होए और जो मोति लम्बा, उसे कृश कहते हैं, कृश अयेवके मोति पहरेनेसे वृद्धि जाय । ३१९ ।

जो मोति कोइ जगहमे टुट जाय, उसको कृशपार्श्व कहते हैं, दूम्प्रकारका मोति बज्रत् खाराप और इस् जातका मोति पहरेनेसे आदमीको आसकत् आति है । ३२० ।

जो मोति वेलकुल गोल नहिं, नानाप्रकारके बिमारी-आंके अयेवांसे भराऊया, देखनेभी सुन्दर नहिं और बज्रत् गुणहीन, ऐसा मोति सब तरहसे दौलतका नाश करनेवाला, इस्कारण उसका दामभी बज्रत् कम होता है । ३२१ ।

TRANSLATION.

318. That Pearl which is not perfectly circular, is called *c'ipita*. It brings its wearer to disgrace.

319. The Pearl which tends to be triangular, is called *trasra*. A *trasra* Pearl is inimical to good fortune. A large-sized Pearl is called *Krisha*. This Pearl is reputed to be fatal to knowledge.

320. A Pearl with a broken side is called *Krisha-pārswa*, and brings on inactivity. It is a pest which should be carefully avoided.

321. A Pearl which is not faultlessly round, which is productive of a variety of diseases, which is not agreeable to look at, which is in short utterly void of any valuable quality, is destructive of every sort of wealth; its price is very small.

অনুবাদ ।

যে মূল্য সম্পূর্ণ গোলাকার নহে, তাহাকে চিপটি কহে, চিপটি মূল্য ধারণে পদে পদে অকীর্ত্তিভাজন হইতে হয় । ৩১৮ ।

যে মূল্য ত্রিকোণাকার, তাহার নাম ত্র্যঙ্গ, ত্র্যঙ্গ মূল্য সৌভাগ্যনাশক, এবং যে মূল্য দীর্ঘাকার, তাহাকে কুশ বলে, কুশ মূল্য জ্ঞানের মহা অন্তরায় বলিয়া প্রসিদ্ধ আছে । ৩১৯ ।

মূল্যের কোন স্থান ভগ্ন হইলে তাহাকে কুশপার্শ্ব বলা যায়, তাদৃশ মূল্য অতিনিন্দনীয় এবং তদ্বারণে মনুষ্য একবারে নিরুদযোগী পড়িয়া পড়ে । ৩২০ ।

যে মূল্য সম্পূর্ণ গোলাকার নহে, নানা পীড়াকর দোষ-সঙ্কুল, দেখিতে রমণীয় নহে, এবং নিতান্ত গুণহীন, সেই মূল্য সর্বপ্রকার সম্পত্তিবিনাশক, এবং তাহার মূল্যও অতিঅল্প হইয়া থাকে । ৩২১ ।

मूलम् ।

मौक्तिके यच्च सन्देहः क्वचिमे सहजेऽपिवा ।

परीक्षा तच्च कर्त्तव्या रत्नशास्त्रविशारदैः ॥ ३२२ ॥

यच्च क्वचिमसन्देहः क्वचिद् भवति मौक्तिके ।

उष्मे सलवणे स्नेहे निशां तद्बासयेज्जले ॥ ३२३ ॥

परेद्युः प्रातरुत्थाय शुष्कवस्त्रोपवेष्टितं ।

हस्तौ मौक्तिकमादाय व्रीहिभिश्चोपघर्षयेत् ॥ ३२४ ॥

यत्तु नायाति वैवर्ण्यं विज्ञेयं तदक्वचिमं ।

क्वचिमं भङ्गमाप्नोति सहजज्ज्ञातिदीप्यते ॥ ३२५ ॥

तर्जमा ।

मोति बनाया होए, अथवा आसल होए, मनमे सक होनेसे रत्नपारखी पण्डितके द्वारा उसकी परीक्षा करना जरूर है । ३२२ ।

अगर किसी मोतिमे फरेवका सक होए, तो उस मोतिको एक रात गरम नेमकमिलाज्जये पाणिमे भिगेकर रखना चाहिए । ३२३ ।

सवेरे सुखे कापड़मे रखकर और थोड़ा चोउल लेकर हातसे रगड़ना चाहिए । ३२४ ।

इसीतरहे करनेसे आसल मोति खाराप ना होकर औरभी साफ होगी, और बनायाज्जया मोति उसीदम टुट जावेगी । ३२५ ।

TRANSLATION.

322. Whether a Pearl be real or false, whenever doubts arise concerning its genuineness, the authorities should be resorted to.

323. When doubts are entertained as to the genuineness of a Pearl, it should be placed in salt water for one night.

324-25. The next day, put it on a piece of dry cloth, and mixing it with a quantity of paddy, rub it with the hand, when if the Pearl is real, it will attain greater brightness, while if it is false, it will be broken to pieces.

অনুবাদ।

মৌক্তিক কৃত্রিমই হউক অথবা অকৃত্রিমই হউক, মনোমধ্যে সন্দেহ উপস্থিত হইলেই রত্নতত্ত্ববিশারদ পণ্ডিত দ্বারা তাহার পরীক্ষা করা কর্তব্য। ৩২২।

যদি কোন মুক্তাকে কৃত্রিম বলিয়া সন্দেহ উপস্থিত হয়, তাহা হইলে সেই মুক্তাকে এক রাত্রি উষ্ণ লবণমিশ্রিত জলে ভিজাইয়া রাখিবে। ৩২৩।

পরদিবস প্রাতঃকালে সেই মুক্তা শুষ্ক বস্ত্রमध्ये রাখিয়া কতকগুলি ধান্যের সহিত একত্র করত হস্তে ঘর্ষণ করিবে। ৩২৪।

এইরূপ প্রক্রিয়া দ্বারা অকৃত্রিম মুক্তা বিবর্ণ না হইয়া অধিকতর উজ্জ্বল্য প্রাপ্ত হইবে, এবং কৃত্রিম মুক্তা তৎক্ষণাৎ ভগ্ন হইয়া যাইবে। ৩২৫।

मूलम् ।

क्षिपेत् गोमूत्रभाण्डे तु लवणचारसंयुते ।
 स्नेदयेत् वज्रिना वापि हस्ते मौक्तिकमाददत् ॥ ३२६ ॥
 व्रीहेस्तुषेण संयोज्य मर्दयेच्च पुनः पुनः ।
 क्वचिमं भङ्गमायाति महजञ्चातिदीप्यते ॥ ३२७ ॥
 सूक्ष्ममत्स्यपुटमध्यगतन्तु कृत्वा
 पश्चात् पचेत् तनु ततश्च वितानगत्या ।
 शुद्धे ततः पयसि तद्विपचेत् सुरायां
 पक्वन्ततोऽपि पयसा श्चिनिष्मलेन ॥ ३२८ ॥
 शुद्धं ततो विमलवस्त्रनिघर्षणे
 स्थान्मौक्तिकं विमलमद्गुणकान्तियुक्तं ।
 जम्बीरजातरसयोजनया विपक्वं
 कुर्यात् यथेच्छमिह मौक्तिकमाशु विद्धं ॥ ३२९ ॥

तर्जमा ।

नेमकमिलाज्जया गौके मूत्रके भरेज्जये वर्त्तनमे मोतिको
 रखकर आगपर थोड़ा थोड़ा गरम करना होगा, बाद
 उसके हातसे उठाकर धानके क्लिकके साथमे घिसनेसे
 बनायाज्जया मोति टुट जावेगा, और आसल मोति
 औरभी साफ रहेगा । ३२६ । ३२७ ।

पहिले मक्कनिके पटी गरम करके उसमे मोतिको रखकर
 आगपर थोड़ा गरम करना होगा, बाद उसके दुध, सराप,
 या साफ पाणिमे आचेस्ते आचेस्ते पाकाना होगा, बाद उसके
 सादे कापड़े मे रखकर घिसना होगा, आसल मोति होनेसे
 बज्जत् साफ और आव्दार होगा । मोतिको अगर लेसुके
 रसमे पाकामे, तो वेधनेमे बज्जत् आसानी होगि । ३२८ । ३२९ ।

इति मोतिका वयान ।

TRANSLATION.

326-27. This is another way :—Cast a Pearl in cow's urine mixed with salt ; then gently heat it in fire ; lastly placing it in a small quantity of chaff, rub it with the hand. By this process, a false Pearl will be reduced to fragments, while a real one will shine with greater light.

328-29. Enclose a Pearl in one of the hot lungs of a fish ; then gently heating it in fire, boil it successively in pure milk, wine and water ; next rub it with a piece of cloth, when it will look fresh and fair. A Pearl can be perforated after it has been boiled in lime juice.

অমুবাদ ।

সলবণ গোমূত্রপূর্ণ ভাণ্ডে মুক্তা নিক্ষেপ করিয়া অগ্নিতে অল্পপরিমাণে উত্তপ্ত করিতে হইবে, পরে হস্তে তুলিয়া তুষ-সংযোগে পুনঃ পুনঃ মর্দন করিলে কৃত্রিম মুক্তা ভাঙ্গিয়া যাইবে, এবং অকৃত্রিম মুক্তা অতিশয় উজ্জ্বল হইয়া উঠিবে । ৩২৬ । ৩২৭ ।

প্রথমতঃ মুক্তাকে মৎস্যের অতি উষ্ণ পটপটীর মধ্যে পুরিয়া অগ্নিতে অল্পপরিমাণে উত্তপ্ত করিয়া পশ্চাৎ বিশুদ্ধ ছন্ধ, সূরা ও নির্মল জলে ক্রমান্বয়ে সিদ্ধ করিতে হইবে । ৩২৮ ।

তৎপশ্চাৎ অতিশুদ্ধ বস্ত্রে ঘর্ষণ করিলে মুক্তা বিশুদ্ধ, অতি-নির্মল এবং কান্তিযুক্ত হইবে । মুক্তাকে লেবুর রসে সিদ্ধ করিয়া তাহাতে যথেষ্ট ছিद्र করা যাইতে পারে । ৩২৯ ।

ইতি মুক্তা ।

THE PEARL.

Its Properties.

THOUGH the Pearl cannot properly come under the province of precious stones, on account of its being animal product, it is held in great esteem by the jewellers and all lovers of gems. This beautiful gem is formed in the shells of oysters and mussels and is composed entirely of carbonate of lime and organic matter. It possesses a lustre peculiar to itself and called by its own name, pearly. It calcines by being exposed to heat and is easily affected by acid and fetid gases. The specific gravity is from 2·5 to 2·7. It is found of various shapes and colors and receives certain names according to its size and form. Those of extraordinary size are called Paragon Pearls; when of the size of the cherry, cherry Pearls; small, piece Pearls; smaller, seed Pearls; smallest, dust Pearls. Those of a long and oval form, pear Pearls; while the deformed ones are known as "baroques" Pearls. The Romans called the large ball-shaped Pearls, "Uniones"; the pea-shaped, "Elenchi"; the half ball-shaped, "Tympania;" and those possessed of the most beautiful color, "Exaluminatæ Margaritæ." The Saxon word Pearl signifies a gem or white speck. The oriental Pearls are seldom found of any other color than white and yellow, and are generally of a round or button form, while the

American, better known as the Panama, Pearls, are generally blackish or brownish and mostly long and drop-shaped.

Original formation of Pearls.

THE ancient authorities had started several curious theories as to the presence of Pearls within the oysters. According to Athenæus, the Pearls were found in the flesh of oysters, just as the measles (tubercles), in the pork. Pliny and Dioscorides supposed that the Pearls were the tears of fallen angels, or dew-drops from heaven, taken in by the oysters, which opened at certain seasons to receive them; the size and quality varying according to the size and purity of the dew imbibed. Cloudy weather spoilt the colour, lightning stopped the growth and thunder made the shell-fish miscarry altogether. Valentine said that they were the eggs of female oysters, while Samuel Dale held, that they were a sort of calculus produced by hurt received. This last theory suggested to Linnæus the idea of creating the disease in the fresh water mussel of Sweden, and thus of manufacturing artificial Pearls. Artificial Pearl-oyster-beds were established in several rivers but the process by which the Pearls were formed was kept a secret. It was, however, ascertained that small holes were drilled in the shells of the living oysters into which some foreign matters were put. But the Pearls which were produced by this means were so small and the labor and cost incurred, comparatively so great,

that this ingenious invention was soon given up. In India a somewhat similar way of producing Pearls existed. Some of the shells of the large Pearl oysters have been found with brass wires inserted throughout their whole length, and the cavities in the interior proved that Pearls had been produced in consequence. The Chinese have succeeded in introducing within the living fish minute Pearl beads, strung on a string, or miniature idols of brass or stone, and in the course of a year these are found so completely covered with a pearly coating as to resemble true Pearls of fantastic figures. A few specimens of these are in the possession of W. J. Ingram Esq., M. P. Pearls are looked upon, according to the most generally received opinion, as concretions arising from the superabundance of calcerous matter destined to form the shell, and in confirmation of this, it has been observed that the oyster is of the same brilliancy as the mother-o'-pearl that forms the inner coat of the shell. If a Pearl is cut, it will be found to be composed of a succession of laminæ like the onion and presents the same appearance in its substance as the shell. With the help of the microscope we find that the shells of all the oysters that produce Pearls have three layers. The outside layer, *i. e.*, the outer skin, consists of thin scales or leaves, having no regular form : the second one, is composed of numerous small horny cells, (filled with a calcerous mass) in which the various pigments that give to

the shell such beautiful colors are deposited ; the third and inner layer has a more foliated form and an uniform foundation, which looks like fine folds on the outside, and which produces, when the light shines upon it, the peculiar mother-o'-pearl lustre, that adds so much to the beauty of many shells. It is the soft and tender unevenness of its surface and not its material (which is nothing but lime) that gives the exquisite sheen to the mother-o'-pearl. Several naturalists account for the formation of Pearls, in the attempts made by the animal to get rid of some substance which has entered into its shell, by covering it with a deposit similar to the interior of the oyster-shell—commonly known as the mother-o'-pearl. In some cases, a Pearl has been found, by bisecting, to consist of a series of layers or skins round a speck of some darker substance : in others, the middle of the Pearl has been found hollow and of a globular or spherical form ; while in some others, it appears perfectly solid and of the same colour, texture and formation all through. The beautiful polish and consequent brilliance of a fine Pearl is the result of the friction of the soft body of the oyster for a long time. In most cases, the polish exists on the outer skin only, the inner layers being found dull as a fish's eye. In other cases, a Pearl of a hard exterior has been found to contain a fine and lovely kernel. The Pearls are situated either in the body of the oyster or loose between it and the shell, or lastly they are fixed to the latter by a kind

of neck. Sometimes the Pearl is a sort of wart, hollow inside, and is then called *coq-de-perle* and fetches but little value. It is said that Pearls take four years for their formation. There are two kinds of Pearls. The one highly valued is called the *Margarita** (the sea Pearl oyster) or by its full name, "*Meleagrina Margaritifera lamarch*," which is a large oyster of 7 or 8 inches in diameter, with very thick shells, rather flat, and of a greenish black exterior; whilst the inside is of a very white colour, reflecting various hues and is known as the mother-o'-pearl. The other kind is called the *Unio Margarita* (River Pearl oyster). A kind of Pearl called the phantasy Pearl has sometimes been found in the market. These are Pearl substances which are taken out of the shells, consisting partly of mother-o'-pearl and partly of a pearly substance. A curious circumstance in connection with one of these pieces is mentioned by Barbot. "A French Pearl merchant, in Mexico, bought one of these pieces of a fisherman for a small sum of money, in order to learn something of them. He was not a little surprised, on cutting it in half, to find a perfect, round Pearl inside, of purest water and brilliant lustre, weighing $14\frac{1}{2}$ carats and which he sold sometime after in Paris for 5000 francs—about half of its value." Now-a-days, Pearls are fre-

* The term *Margarita* is probably the Greek form of "Mukta," the Sanskrit name for Pearl, and not, as erroneously supposed by some writers, of "Marakata" which, in Sanskrit, means the Emerald.

quently peeled and have been found to contain a finer Pearl underneath.

Where found: Pearl fisheries.

PEARLS were a mercantile commodity with the Phœnicians and Babylonians. According to the author of the Periplus, Pearls were fished near Ma-naar, between Ceylon and India. Ceylon, the Taprobane of the ancients, also produced Pearls. According to Arrien, Hercules visited all the Indian ocean and found a Pearl with which he adorned his daughter Pandeia. The story of this fishery is also mentioned by the companions of Alexander, when he came to India, and it is therefore clear that it existed prior to this time. There were some other Pearl fisheries also known to the ancients, in the Red Sea and the Coromandel Coast. Those in the Red Sea were at that time considered very important, and were distinguished by the title "*Ex-aluminatæ*," *i. e.* clear as globules of alum. Under the Ptolemies and latterly under the Egyptian Caliphs, several merchants settled on the coasts and by following the Pearl-trade became considerably rich. Pearls were also fished up in the Mediterranean. The chief Pearl fisheries in the modern times are on the west coast of Ceylon, in the Bay of Ma-naar, in the Persian Gulf, in the Red Sea, in the Bosphorus, in the Sooloo Islands (near Bornco,) in Japan, Java, and Sumatra; near the island of Papua or New Guinea; in America, (both on the

Pacific and Atlantic coasts) ; and latterly, in Australia and the Fiji Islands. Some Pearls are also obtained in France, Scotland and Ireland ; from the Ilz in Bavaria, the Battava in Bohemia and the Elster in Saxony ; in Sweden ; in the North of Russia and in Finland.

The Pearl fishery in Ceylon, which is one of the most productive ones, now belongs to the Colonial Government and is conducted by it. The Portuguese were the first Europeans who obtained firm footing in Ceylon (1506.) It was stipulated with the then ruler of the Island that he should pay them an annual tribute in the shape of spices and Pearls. The Portuguese fattened on this tribute for a long time till the Dutch obtained supremacy and seized upon the fishery (1640.) Under them, the natives were allowed every three years twenty alternate days to fish for themselves and every other day was for the Government ; after which the produce was sold to the highest bidders. From 1760 to 1796, the fishery at the bank at Manaar was stopped by the Rajah in consequence of a dispute with the Dutch. When the English obtained possession of Ceylon, they had the benefit of the accumulation, which, when sold in 1798, fetched 14,00,000 Rs. clear. This profit might be realized if the fishing was confined to 20 days, every *seven* years. The fishing season is generally in March and April when the sea is calm and unruffled. Before the commencement of work, the banks are carefully

tested by experienced divers. A fleet of boats, sometimes consisting of 150, are sent out—each containing ten rowers and ten divers, besides a steerman and several "*pillal karras*," or shark-charmers, whose duty is to keep off sharks, by incantations. The latter people are indispensable in a fishing excursion, as without them no diver would agree to descend, and the Government is consequently obliged to keep them on regular pay. Other conjurors remain on the sea-shore, repeating their prayers until the return of the fleet. The divers go down into the sea, five at a time, the other five remaining on the boat till the first batch come up to refresh themselves for another plunge. These people (Roman Catholics and mostly Hindus) who principally come from the Colang, on the Malabar Coast, get, in some cases, fixed wages but generally, by mutual consent, they keep $\frac{1}{4}$ of the produce to themselves and give $\frac{3}{4}$ to their employers. As a preparation, they abstain from food and drink (except, occasionally, toddy) and rub their bodies over with oil, stuff cotton into their ears, compress their nostrils by means of an instrument made of horn, and bind over their mouths a sponge soaked in oil, which serves as a temporary proof against water. Then they sling a rope round their body and generally hang a heavy stone on their feet to hasten their descent. Some use a crescent-shaped stone which they fasten round their waist, in order to keep the action of the feet free; for some of these

people use the toes as nimbly in picking up the smallest things as any other could, with their fingers. These stones generally weigh 20 to 25 lbs each. With all these preliminaries, which are also attended with prayers and incantations, the divers go down, each seizing a rope with the right hand, and soon reach the bottom. By means of a sharp knife they loosen from the bank and collect as many oysters as they can and put them into bags, with which each of them is provided on his back. The time they can usually remain under water is from one to two minutes and the gain in that time is from 50 to 80 oysters. Some have been known to remain from 4 to 6 minutes. If any accidents happen while under water, either in the shape of loss of strength or the approach of a shark, they give a sign with their rope and are pulled up at once. Some of the divers are provided with a charm or amulet which they keep on their persons, wrapped in oil-cloth, while they go down. The Roman Catholic divers would not commence business until they get an assurance of their safety, from their own clergymen, and also seem to have firm faith in the ability of the conjurors in keeping the sharks away.* Continuous submersion into water tell fearfully on

* In a paper published in the Transactions of the Royal Asiatic Society, Captain Stewart says that he insisted upon a shark-charmer to make a shark appear alongside of the vessel in which he (the Captain) was; but he declined to do so, saying that his business was to keep them away but affirmed positively his ability to do whatever he liked with them. "During the few days," to quote Captain Stewart, "that we were employed marking off the ground to be fished, a shark was seen and reported to me. I instantly sent for the shark-charmer to

the constitution of the divers, many of whom, on coming out, bleed at the mouth and nose. The strongest of them can work only for a few years. These people can make 40 to 50 descents in a day. The adoption of the diving bell in the present times has made diving less dangerous, but unfortunately it is too dear to be of general use. With this a single diver can collect one to four thousand oysters in one season. On the return of the boats, they are unloaded and the oysters left, in closed pits or in closed vessels, to get foul, whereby most of them open of themselves. After this the Pearls are washed from the decayed oysters, in troughs, with salt water. Those shells that do not open of themselves are thrown on one side and made over to the clippers whose duty is to disengage them from the Pearls by means of a forceps and hammer. The part which sticks to the oyster has to be polished by means of a powder made of the Pearls themselves. The roundest and best of these Pearls are rendered fit to be strung with other Pearls, and some of them are used for setting in rings and brooches. The refuse is mixed with the sand Pearl and sold to make *chunam* (lime) for the consumption of certain Chinese grandees. The oysters are, however, generally sold without being opened, in much the same form as a lottery, the

appear before me and desired him to account for permitting a shark to appear before me at a time when alarm might have a serious influence on the success of the fishery. He replied that I had frequently requested him to summon a shark to appear and he had therefore allowed this one the liberty, to please me."

profit of the purchaser depending on chance ; for some oysters may contain Pearls worth 2000 or 3000 rupees each, while many may contain nothing at all. At certain times, the Pearl oysters are seen floating about on the sea, as minute in shape as the spawn of fish. These are carried by the currents, around the coasts of Ceylon, where, owing to their increased size and weight, they sink and form the beds. The best Pearls are generally taken from the most fleshy part of the oyster near the hinge of the shell, but they are also to be found in all other parts of the oyster, and especially sticking to the shell. Each oyster is supposed to contain one or more Pearls, or in some cases, none at all. Sometimes an oyster is found to contain over a hundred Pearls of different sizes, known as the seed Pearls. The Ceylon Government derive a considerably large income from the fishery and take particular care of it. The beds having become exhausted, the fishery has been discontinued for some years.

Megasthenes, an officer of Seleucus, King of Syria, gives to the Western nations, the first account of Pearls found in the Persian Gulf. The Portuguse held mastery over the fisheries of this place during the sixteenth century ; after which the native princes have regained possession of them. June to September is the best time for fishing, which is allowed freely, barring a small duty paid to the Sheik of the harbour. The sword fishes are great obstacles in fishing here. The sum annually realized by sale

comes from 30 to 35 lacs. The Pearls found here are much inferior to those of Ceylon and are commercially known as the Bombay Pearls—Bombay being the place to which they are chiefly sent.

The Red Sea fisheries are not so flourishing as they used to be in former days. Good Pearls are still to be found in the Island of Dhalak, opposite Massowa, on the Abyssinian Coast. The fishery, which is carried on by the Negroes, generally takes place from December to April; the average gain being one Pearl from five oysters.

The produce of the fisheries of the Sooloo islands and of Japan, Java, &c., generally goes to China.

The first Spaniards who landed in America, after its discovery, saw the aboriginal nations decorated with necklaces and bracelets of Pearls. New Cadix, in the little island of Cubagna, was the first place that rose to affluence, owing to the Pearl trade. The next fishery in importance was that of the Island of Santa Margarita or the Isle of Pearls, about three miles from Cubagna. The Pearls produced in this place were in size and beauty far superior to those of the other deposits. Tavernier had one of these Pearls, which weighed 55 carats and which was of a beautiful pea-shape and fine "orient." The third fishery was at Camogote, near the main-land. The fourth was in the River La Hacha, along the same coast. The fifth and last was at Santa Marta, about 180 miles from the River La Hacha. The last three fisheries

produced large Pearls, but they were mostly badly-shaped and had a leaden hue. Now-a-days, the fisheries in the Gulf of Panama and in California supply the best American Pearls. Pearls in the coast of New Jersey were discovered by a farmer, who, when fishing for oysters, came across one which contained a very large Pearl.

The rivers in Scotland produce many Pearls but they are generally small and deformed and liable to become black by wear. A large number of rose-tinted Pearls, much esteemed by the Parisian nobility, has been found here. These together with those found in Ireland are generally called Scotch or Brock Pearls; are possessed of a dull hue and are used for brooches and ornaments, strung with horse-hair or mother-o'-pearl, previously formed into the pattern designed.

The River Moldava in Bohemia annually produces from 300 to 400 Pearls, of the purest orient and of very good shape, besides several hundred deformed ones. The greatest portion of the banks are in the possession of the house of Schwartzenburg. Besides the Moldava, Pearls are also found in another small river called the Wattava. The oysters are not fished up from the river-beds but are picked up from the banks where they are thrown by the overflowing of this river.

The fishery of the Ilz yielded at one time a large income to the Bavarian Government, but owing to

bad management, it has now become almost entirely exhausted.

Mode of Boring and Polishing.

THE operation of boring, better conducted in India than elsewhere, must be performed slowly, particular care being taken that the Pearl does not break in halves. The Pearl should be held between two pieces of wood and drilled with a very fine drill, with a bow and string. Unbored Pearls are called "virgins," and in Persian, by the generic name, "Merwerid," and those that have suffered from wear, "widows," and in the Persian, "Lulu." In order to perforate the Pearls, which they intend to string, the Arabs take a piece of wood of a porous nature on the flat surface of which they make small spherical holes with a knife; into these holes they put the Pearls so that only a portion of each Pearl goes into the opening, and then the whole is placed in a little water. The Pearl being thus held tight by the wood which swells, a small iron drill, which is turned by means of a wheel, cuts the hole. The Pearl is then loosened and taken out by letting the wood dry. The cleaning, rounding, polishing and, sometimes, the drilling and stringing are performed by skilful Negro workmen. Pearls are polished and rounded (as found in the market) by means of their own dust; the portion taken from one Pearl in the process of cleaning it, serving to round and polish another. If worn next to skin, Pearls are

liable to lose their lustre. Redi who tried the experiment of restoring their original orient by making pigeons swallow them, found out that, after remaining in the stomach* for twenty hours, they have diminished in weight by one-third. Pearls also get discoloured by contact with acids, gases, foul weather and noxious vapours. The simplest and best remedy would be to wipe them, after being worn, with a clean linen and to keep them carefully covered with it, in a closed box. Pearls kept in dry, common magnesia, instead of the cotton wool generally used in jewel-cases, are according to some, never known to lose their brilliancy. Pearls, unlike precious stones, crumble into dust and lose their beauty in course of time. When the tomb in which the daughters of Stilicho were buried with all their ornaments, was opened, after a lapse of 1118 years, all the riches that had been put in were found in good condition except the Pearls, which had become so soft, that they crumbled into fragments when pressed between the thumb and the fingers.

Pearls as known to the Ancients.

THE beauty of the Pearl being entirely due to nature and being utterly incapable of improvement from art, it has, from the earliest ages, held the

* A similar practice still obtains in India among the Mahomedan Pearl merchants who are in the habit of purchasing blackish Pearls at cheap price and making pigeons swallow them. These are afterwards taken out of the stomach by ripping it open, but the whitish lustre thus obtained lasts for a short time—just enough for them to be sold to advantage.

highest place amongst precious gems. The mythology of the Hindus ascribe the discovery or creation of Pearl to Vishnu and makes frequent mention of the gods and goddesses and of heroes as being adorned with it. It was held in great esteem by the ancient Persians, Egyptians, Babylonians, Medes, and other oriental nations of antiquity. The Persian nobles used to wear in the right ear a golden ear-ring containing Pearls. The Ethiopian and Egyptian princes and nobles profusely used this gem. It is said that, according to an ancient law in India, any one who spoilt the Pearl and precious stones in boring, should not only make good the mischief but pay a fine of 250 *panas*, (a *pana* being, at the present time, equivalent to one-sixteenth of a Rupee). It was also a great favorite with the ancient Chinese. 2300 years before the birth of Christ, Pearls were known to have been paid as tributes. When Pompey conquered Mithridates, he found in his treasury, besides several crowns of Pearls, one portrait of that king consisting of Pearls in mosaic. In his third conquest over the Asiatic princes (61 B. C.), Pompey took away a large number of jewels, 33 crowns of Pearls and the portrait of his own wrought in the same material. From this period, the taste for Pearls rose so extravagantly high in Rome as to bring down censure from the philosophers and authors of the time. Pliny says that it was the Romans only who gave to drop Pearls the name of "Unio," on account of the

difficulty that then existed in obtaining matches for those white round and brilliant things. Caligula wore slippers made out of Pearls, while his wife Lollia Paulina used, in her parure, Pearls to the value of 70,00,000 francs. Nero presented them in large numbers to his courtiers and adorned with them the sceptres and masks for his theatre as well as his couches. Julius Cæsar presented to Servilla, the mother of Marcus Brutus, a magnificent Pearl (received from Egypt as booty,) the value of which was then estimated at 990,000 francs. The Romans used to decorate their temples and dwelling-houses with Pearls and the ladies used to hire them for personal use on festive occasions, if they had not a sufficient number of them in their possession. Clodius, the son of Æsop, the celebrated tragic actor, is reported to have swallowed, in a banquet, water in which Pearls were dissolved and, relishing the flavour very much, generously provided each of his guests with the same costly drink. Latterly on, Cleopatra laid a wager with Antony (who is well reputed for his extravagance) that she would spend 10 lacs of our money, upon a single dinner, and claimed victory when she had taken out of one of her ear-rings, one of the finest Pearls in the world, dissolved it in a cup of the strongest vinegar, and sipped the contents off. She was about to do the same with the other, when L. Plancus, the appointed umpire, snatched it off her hands, and declared Antony's defeat. After the death of Cleopatra and

the conquest of Egypt, this Pearl fell into the hands of the Emperor Augustus of Rome, who had it cut into two pieces and made into two ear-rings of the statue of Venus, in the Pantheon. A similar piece of folly was committed, in the modern times, by the princely English merchant Sir Thomas Gresham. The Spanish Ambassador at the court of Queen Elizabeth, had, before the Queen, been boasting of the revenue and riches of his master and of the noblemen of his country, when Sir Thomas, who was present, told him that his Sovereign had subjects who could spend on one meal, the whole of a day's revenue of the Spanish King together with that of all his grandees ; and this he was prepared to show any day, on a wager. The Ambassador called on the merchant one day, without previous engagement, and dined with him, but finding only an ordinary meal, told him, "you have lost your wager." "Not at all," replied Sir Thomas, and, immediately pulled out from his pocket a box from which he took out one of the finest oriental Pearls, (for which he had often refused 15,000 £) and, after showing it to the Ambassador, ground it and drank the powder in a glass of wine, to the health of his Queen. It is said that one of the things which had excited the cupidity of Julius Cæsar in conquering Britain, was the somewhat exaggerated accounts he had heard of the Pearl fisheries that existed in or about the country. He is known to have been a great connoisseur in jewelry, and could tell the specific weight and value of a Pearl

by simply taking it in his hands. The Roman ladies wore Pearls fastened to their finger-rings, and sometimes in their ears in clusters of two or three, which went by the name of "Crotalia" (rattles), on account of the rattling sound made by their clashing against each other. Mahomed Ben Mansur placed the Pearl on the top of the list, while the Romans placed it second, after the Diamond, to which they gave superiority, on account of its talismanic virtues and not, evidently, for beauty.

Price of Pearls; Imitations.

THE price of Pearls depends upon their form, texture (technically called "skin"), transparency (water) and lustre. It also depends upon national tastes for colour. In Europe, the white specimens, (and sometimes those with the bluish tinge), are most valued. To the Europeans, a *perfect* Pearl should be perfectly round or drop-shaped, seeming as if fashioned or turned into shape; should have a perfectly white colour; should be transparent in a slight degree; should be free from flaws or blemishes, and should have the lustre peculiar to this gem. The Indians, Arabians and the Chinese prefer those with the yellow tinge, which have this advantage over the white ones that they do not lose their lustre and tint by wear. To fix a standard price for the Pearls would only tend to mislead the buyer, for, like the Diamond, their value greatly

depends upon their shape. For example, a one-carat Pearl may be worth from 24/ to 40/; two-carat ones, if fine, from £6 to £8; and the value of the large and fine Pearls ranges from £2 per grain, upwards. It is easy to examine a single round or drop-shaped Pearl by itself, but not so, if they are strung in a row as in a necklace; for it becomes difficult to find out from the group the particular color of an individual stone,—the Pearl-stringer arranges them so ingeniously, with reference to gradation of color, that the tints, imperceptively blending with each other, make all appear to be of one hue. The yellow tint in the Pearl is said to be due to the decomposition of oysters which are sometimes left to open of themselves. The heat at the Straits of Manaar being greater and consequently the oysters naturally opening 5 or 6 days sooner than in the Isle of Bahrein (in the Persian gulf), the number of yellow Pearls found there is comparatively smaller than those that come from the latter place. Goa was the principal mart in which the Pearls were sold. The American Pearls, commercially called the “Panama Pearls,” though appearing whitish (rather quick-silverish) at first sight, have almost invariably a sort of blackness under the skin. Like similar Pearls found in the Pacific and in Western Australia, these are sometimes worth from £1 to £10 per grain. Inferior coloured Pearls are often dyed black (with Hematite, and imported iron ore) or russet-brown, but the want of the true

pearly tint and lustre can be detected by even the most inexperienced. The black or bad-coloured Pearls are sold for good price, if they are of good colour and shape. Some people like the lead or plumbago tint, others, the shining greenish black. These would sell for 35/ to £6 per grain. The pink coloured Pearls are generally found in America and the West India Islands and are valued, according to their shape, quality and size, at £5 to £6 per grain. These are seldom found of regular shape, and when bad or deformed look somewhat like decayed teeth. Although called "pink," these are found of different colors, ranging from red to pale yellow, and frequently of a dull white, like a polished fish's eye. The grey Pearls being unfit for use in jewelry are not of much value. The specimen known as *La Perle Rosée* ranks the same with the clear white rose but the irregularity of its shape prevents its being used for personal ornaments. The pale pink Coral is sometimes cut and shaped like a *Perle Rosée* and offered for sale as a real Pearl, but an experienced eye would not take the glistening of the cellular structure of the Coral for the peculiar sheen of the Pearl. Jewellers sometimes make very large Pearls by applying, one on the other, two of the hemispherical rounded tubercles taken from the interior of a Pearl shell. The paste-makers of ancient times, notwithstanding their wonderful skill, did not think, or had not the ability, of counterfeiting Pearls. In 1680, one

Jacquire, a rosary-maker of Paris, observing the pearly lustre of the scales of the small river-fish called the bleak, struck upon the idea of filling therewith hollow glass spherules prepared with a glutinous fluid. The manufacture has flourished since that period, the Parisian jewellers exporting four lacs of Rupees worth of these counterfeit Pearls. Although some of the false Pearls are made solid and of fish-scales, and do not break easily, yet they are generally brittle and much lighter in weight than the real ones. Then again, the holes in the real Pearls are drilled very small and have a sharp edge, whereas in the spurious ones, they are larger and have a blunt edge. The deformed Pearls, called the "Barrok Pearls" (*perles baroques*, in French,) are sold for £10 to £200 per ounce, the value depending upon the quality, colour and size of the specimens. Pearls are split in halves, when they are used for setting in jewelry. Those that are flat on one side and convex on the other are mostly used and are called Button Pearls (*perles boutons*). These are worth about 25 per cent less than the round Pearls of the same size and quality. The round Pearls, (*perfect*, according to the given standard), fetch the highest price. The approximate value of one round Pearl of 10 grains would be from £10 to £11; one of 20, £40 to £50; one of 30, £80 to £100. Pearls above 30 grains are of rare occurrence and consequently of exceptional value. Pearls of rare

colour or of any fanciful tint or shade are, as a matter of course, sold at fancy prices. The value of Pearls generally has risen up since the last few years, owing, perhaps, to the stoppage of the fisheries at Ceylon. The mother-o'-pearl fetched a high value in the Middle Ages.

In Europe large Pearls are sold by carats, like Diamonds and other precious stones, but in Persia, they are weighed by the *abas*, which is $\frac{1}{8}$ less than the carat, and in India, by *ratis*, which is equivalent in weight to the *abas*. In Europe the ounce weight is used for weighing small and Baroques Pearls, Coral, Peridots and rough Garnets; an English ounce being equivalent to $151\frac{1}{2}$ carats and a Cologne ounce, to 72 carats.

*The Marvellous and Medicinal Virtues
of the Pearl.*

FROM the earliest times the Pearls have come to be considered as emblems of purity, beauty, and nobility. In Bengal, they were at one time worn by virgins on their arms, as preservatives of virtue. The oneirocriticks or interpreters of dreams drew in-terpretations from Pearls. These had great medicinal effect, when taken internally. It is said that one of the medicines given to restore Charles VI to reason, was a decoction of Pearls and distilled water. In China and other oriental countries, they are used as medicines—being thought to possess the power of

curing syncope, flux of blood, &c. Large quantities of seed Pearls are used, even at present, in the composition of *Majoons* or electuaries, in the formation of which powders of several precious stones are sometimes used. The Majoon, (in which there is a large quantity of Pearls,) is much in use for its supposed stimulating and restorative qualities. The oriental potentates were supposed to burn Pearls and use the powder as *Chunam* with the beetle-leaves they chewed. Powdered Pearls were also considered a sovereign remedy in stomach complaints, but there is nothing in the gems or in the shells which can render any more beneficial service than that done by chalks or other anti-acids.

Celebrated Pearls.

ONE of the largest Pearls known at present is called La Perigrina or the Incomparable. It was brought from India in 1620 by Gongilius of Calais, who sold it to Philip IV of Spain in 1625. This gem is now said to be in the possession of the Russian princess Youssopoff and is valued at 80,000 ducats. It is pear-shaped and is of 106 carats in weight. According to some writers of jewelry, the shell of this Pearl was found by a Negro boy, in the Panama fishery. The Pearl was presented to Philip II and was valued by the jewellers of the time at 14,400 ducats. It was pear-shaped, weighed 134 grains and was "as big as the biggest pigeon's egg." According to these writers, the one which has become so much

celebrated by the name *La Perigrina* is a different gem altogether. De Boot mentions a Pearl belonging to Rodolph II, weighing 120 grains—"30 carats that cost as many thousands of gold pieces." Napoleon had one, weighing nearly 180 grains. Tavernier speaks of one perfect round Pearl weighing $36\frac{1}{2}$ ratis, purchased by Aurungzebe. He also gives a drawing of a large pear-shaped Pearl bought by the Shah of Persia (in 1635) from an Arab coming from the Catifa fishery. It weighed 192 ratis and was valued at Rs. 5,60,000. It is above an inch in diameter and is still in the possession of the Royal family. The Imam of Muscat has one for which he is said to have refused 3,00,000 Rs. The Pearl, which the King of France gave to Madam de Main-
ton and which was offered for sale in 1819, weighed $27\frac{7}{9}$ carats. The famous necklace of the Empress Eugénie, consisting of a row of matchless black Pearls, fetched £4,000, after the removal of the Pearl forming the snap, which was subsequently sold, for 1,000 guineas, to form the centre of a bracelet. The Crown Prince of Prussia gave to his bride, the Princess Royal of England, a necklace of 32 Pearls, valued at 5,00,000 francs. The Marquis of Abercorn is said to possess a matchless drop Pearl of considerable size. The Municipality of Florence long gloried in the possession of a splendid single row of Pearls which was borrowed of them by the Grand Duchess, after the Restoration (in 1849). The Devonshire Cabinet possesses a large Pearl of the finest

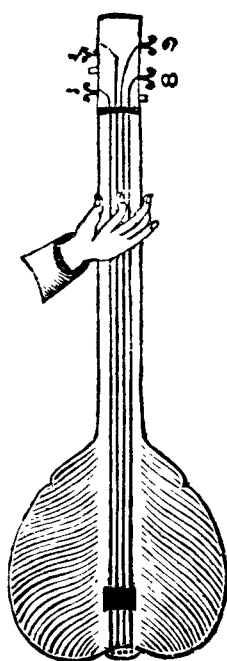
orient, but of the Baroques nature, skilfully converted into the body of a very graceful mermaid. It is valued at Rs. 20,000. Another specimen of the deformed Pearl, made into a beautiful shape, now belonging to Col. Guthrie, is thus described: "Cinque-Cento pendant in the form of a syren; the head, neck and arms, of white enamel; the body, of a very fine and large Pearl Baroque, ending in scrolls and a fish's tail, beautifully enamelled and set with rubies. She is represented arranging her hair, with a comb in her right hand; her left originally held a mirror. This splendid gem was brought from India; it is of fine Italian work of the 16th century. On the back is inscribed *Fallit aspectus cantusque syrene* and 'D. L. V. D. R.'" The initials can be interpreted as "Donum Ludovice Regis," i.e. presented by the king Lodovico, (the XII, of Lombardy). It is supposed that this jewel was brought by Tavernier and other jewellers, to India and sold to the Mogul Emperor. The Londenborough unicorn is modelled out of two big *Baroques*, mounted by figures of France and Victory in sisterly embrace. In the list of the jewels of Henry III, of England, mention is made of a *Baroque* resembling a head in relief. The curious articles of jewelry by Dinglinger, in the green vaults of Dresden, mounted in gold and enamel, are made of "Coq de perle." A Pearl of this nature, formed into the shape of a strawberry, was shown in the Exhibition of 1862 and was afterwards sold to an English merchant for a fabu-

lous sum, its intrinsic value being next to nothing.

Pearls of great beauty and value are to be seen amongst the state-jewels of the Indian Princes, of which special mention can be made of those belonging to the Guikwar of Baroda and their Highnesses the Maharajahs of Gwalior, Holkar, Jeypore, &c. The estates of the late Juggut Settjee and of the late Babu Inder Chand, of Moorsshedabad, have in their possession, Pearl necklaces of very great beauty and value. In Calcutta* there is a Pearl of extraordinary size in the possession of the Sett family. There are also some valuable ones with the Mullick family. Rajah Kally Kissen, the son of the late Raja Buddinauth, has a valuable necklace of Pearls and also some beautiful single Pearls. The late Rajah Prosonno Narain Deb of Sobha Bazar had a good collection. There is a Pearl of extraordinary size, nearly as big as a sparrow's egg, in the possession of the Hon'ble Maharaja Joteendro Mohun Tagore Bahadoor. There are also some very good Pearls and necklaces in his estate.

Several specimens of Baroque Pearls have been seen in Calcutta, amongst which was one in the shape of a dog.

* There are some very large and beautiful Pearls in the possession of Mr. David, a Jewish gentleman of Calcutta. A very good necklace, consisting of very large Pearls (valued at Rs. 1,25,000), was once seen in Calcutta in the hands of Panna Lal, a Bombay jeweller.



अथ गोमेदः ।

मूलम् ।

हिमालये वा सिन्धौ वा गोमेदमणिसम्भवः ।

स्वच्छकान्तिगुरुः सिग्धो वर्णाक्षो दीप्तिमानपि ।

बलक्षः पिञ्जरो धन्यो गोमेद इति कीर्तितः । ३३० ॥

चतुर्धा जातिभेदस्य गोमेदेऽपि प्रकाश्यते ।

ब्राह्मणः शुक्लवर्णः स्यात् क्षत्रियो रक्त उच्यते ॥ ३३१ ॥

आपीतो वैश्यजातिश्च शूद्रस्त्वानील उच्यते ।

काया चतुर्विधा श्वेता रक्ता पीतासिता तथा ॥ ३३२ ॥

गोमेदका वयान ।

तर्जमा ।

हिमालय पर्वत और सिन्धुनदमें गोमेद मणि पयदा
होति है । स्वच्छ, गुरु, सिग्ध, गह्वरा रङ्ग, दीप्तिमान्, सफेद
अथवा जरद् रङ्ग गोमेद बज्रत् तारिफके लायेक है । ३३० ।

जिस् तरहसे ब्राह्मण, क्षत्रि, वैश्य और शूद्र चार जात
होते है, उसी तरह गोमेदभी चारकिसिमका होता है ।
सफेद रङ्ग ब्राह्मणजात, लालरङ्ग क्षत्रिजात, थोड़ा पीला
वैश्यजात और थोड़ा नीला शूद्रजात गोमेद होता है ।
सफेद, लाल, पीला और काला यही चारप्रकारकी काया
इसी चारजातके गोमेदसे निकलति है । ३३१ । ३३२ ।

G O M E D A.

TRANSLATION.

330. *Gomeda* is produced in the Himalaya and the shores of the Indus. A transparent, weighty, cool, deep-colored, shining, and white or green *gomeda* is worthy of the highest admiration.

331—332. The Brahminical classification of castes obtains also with *gomeda*. The white *gomeda* is the *Vipra*; the red one is the *Kshetriya*; the yellowish one is the *Vaishya*; and the bluish one is the *Sudra*. These respectively cast the white, the red, the yellow and the dark shade.

গোমেদ ।

অনুবাদ ।

হিমালয় পর্বত ও সিন্ধুনদে গোমেদ মণি উৎপন্ন হয়। স্বচ্ছ, গুরু, স্নিগ্ধ, প্রগাঢ়বর্ণ, দীপ্তিমান, শুক্ল বা হরিদ্রাবর্ণ গোমেদ অতিপ্রশংসনীয়। ৩৩০।

গোমেদেও ব্রাহ্মণাদি চারিপ্রকার জাতিভেদ আছে। শুক্লবর্ণ বিপ্রজাতি, রক্তবর্ণ ক্ষত্রিয়জাতি, ঈষৎপীতবর্ণ বৈশ্য-জাতি ও ঈষৎ নীলবর্ণ শূদ্রজাতিমধ্যে পরিগণিত। শ্বেত, রক্ত, পীত ও কৃষ্ণ এই চতুর্বিধ ছায়া উক্ত চারিজাতির হইয়া থাকে। ৩৩১। ৩৩২।

मूलम् ।

गुरुः प्रभाक्षः सितवर्णरूपः

स्निग्धो ऋदुर्वातिमहापुराणः ।

स्वच्छस्तु गोमेदमणिर्धृतोऽयं

करोति लक्ष्मीं धनधान्यवृद्धिं ॥ ३३३ ॥

लघुर्विरूपोऽतिखरोऽन्यमानः

स्नेहोपलिप्तो मलिनः खरोऽपि ।

करोति गोमेदमणिर्विनाशं

सम्यक्निभोगाखिलवीर्यराशेः ॥ ३३४ ॥

ये दोषा हीरके ज्ञेयास्ते गोमेदमणावपि ।

परीक्षा वज्रितः कार्या शाणे वा रत्नकोविदैः ॥ ३३५ ॥

तर्जमा ।

भारी, प्रभाविशिष्ट, सफेद रङ्ग, स्निग्ध, कोमल बज्जत् पुराणा और स्वच्छ गोमेदसे बज्जत् दौलतकी वाङ्ति होती है । ३३३ ।

हाल्का, वदसुरत, ज्यादा खुरधरा अथवा कम खुरधरा, भ्रान्तिजनक, अर्थात् सक पयदा करनेवाला, अस्निग्ध, मलिन गोमेद दौलत, भोग और वलको नाश कर्ता है । ३३४ ।

हीरेका जेतूना अथेव कहा गया है, गोमेदमेभी वही सब अथेव पावा जाता है, रत्नपारखी पण्डित आग और शाणसे गोमेदकी पहचान करते हैं । ३३५ ।

TRANSLATION.

333. The wearing of a weighty, lustrous, white, cool, tender, very old, and transparent *gomeda* leads to prosperity.

334. A light, discolored, exceedingly rough, dilution-creating, and cool yet dirty *gomeda* blights happiness and saps the foundations of energy.

335. Those defects that have been mentioned as belonging to the diamond, are also found in the *gomeda*. This gem is tested by fire or by whetting.

অনুবাদ ।

গুরু, প্রভাবিশিষ্ট, গুরুবর্ণ, স্নিগ্ধ, কোমল, অত্যন্ত পুরাতন ও স্বচ্ছ গোমেদ ধারণ করিলে অত্যন্ত শ্রীরুদ্ধি হয় । ৩৩৩ ।

লঘু, বিরূপ, অত্যন্তখরস্পর্শ, ভ্রান্তিজনক, এবং স্নিগ্ধ অথচ মলিন ও খরস্পর্শ গোমেদ সম্পত্তি, সমুদায় ভোগ ও সমস্ত বীর্যের নাশকারী । ৩৩৪ ।

হীরকের যে সমস্ত দোষ উল্লিখিত হইয়াছে, গোমেদেও সেই সকল দোষ লক্ষিত হয়, রত্নবিৎ পণ্ডিতেরা অগ্নি বা শাণদ্বারা গোমেদের পরীক্ষা করিয়া থাকেন । ৩৩৫ ।

मूलम् ।

शुद्धस्य गोमेदमणेषु मूल्यं

सुवर्णतो द्वैगुणमाज्जरेके ।

अन्ये तथा विद्रुमतुल्यमूल्यं

तथापरे चामरतुल्यमाज्जः ॥ ३३६ ॥

स्फटिकेनैव कुर्वन्ति गोमेदप्रतिरूपिणं ।

चतुर्विधानामेषान्तु धारणं पविसम्मतम् ॥ ३३७ ॥

तर्जमा ।

वेद्येव गोमेदका मूल, सबके मतके समान नहिं होता, किसीके कौलके मुजिव अगर एक तोला गोमेद हो, दो तोला सोणा दाम उसका है । और किसीके कौलके मुजिव एक तोला मुझेका जो दाम होगा, वही दाम एक तोला गोमेदका होगा । किसीके कौलके मुजिव चामरका समान दाम गोमेदका होगा । ३३६ ।

फरेवी सबदागर स्फटिक्से गोमेद बनाते हैं । ब्राह्मणादि चारप्रकारका हीरा पहरेनेसे जो फल होता है, चारप्रकारका गोमेद पहरेनेसे वही फल होता है । ३३७ ।

इति गोमेदका वयान ।

TRANSLATION.

336. Opinions are divided as to the price of a sterling *gomedā*, some maintaining it to be double that of a proportionate mass of gold, some holding it to be equal to that of a *Vidruma*, some making it equal to that of *chāmara*.*

337. Fraudulent jewellers fabricate false *gomedas* with crystal. The good that is reaped by wearing the four classes of the diamond, is also obtained by wearing the four classes of the *gomedā*.

অনুবাদ ।

বিশুদ্ধ গোমেদের মূল্য সকলের মতে সমান হয় না, কাহার মতে স্বর্ণের দ্বিগুণ, কাহার মতে বিদ্রুমের সমান এবং কাহারও মতে চামরের সদৃশ হইয়া থাকে । ৩৩৬ ।

অসৎ বণিকেরা স্ফটিক দ্বারা কৃত্রিম গোমেদ প্রস্তুত করিয়া থাকে । ব্রাহ্মণাদি চতুর্জাতি বজ্র ধারণের যে ফল, চতুর্বিধ গোমেদ ধারণেও সেই ফল । ৩৩৭ ।

ইতি গোমেদ ।

* The bushy tail of the Bos Granniens, used as a fly-flap or fan and as one of the insignia of royalty.

THE ZIRCON, HYACINTH OR JACINTH.

Its Properties.

THE Zircon, Hyacinth or Jacinth and Jargoon are identically the same stone, differing only in colour. The Greek name is "Wakinthis," Latin, "Hyacinthus," German, "Hyacinth," and "Ein breuneder Jacinth," French, "Jacinthe La Belle." The word Zircon is supposed to be derived from the Arabic word *Zerk*, which means a gem; the Hyacinth, from the Arabic *Yakut* which means the Ruby. The transparent and bright-coloured varieties are known as the Hyacinth or Jacinth; the greyish and smoke-coloured ones, (which are sometimes sold as inferior Diamonds,) as the Jargoon. The Jargoon again occurs of several colours and is seldom perfectly transparent. Boëtius de Boot describes the varieties thus; "(1) there are some that flame like fire or are similar in colour to crimson or to natural vermillion. These the French jewellers call Jacinthe La Belle, and these they esteem the best. (2) Those with a yellow red colour. (3) Others are like unto Amber, so that they can hardly be distinguished from it, but by their hardness. These are of no great value, by reason of the atoms they contain, and the multiplicity of small bodies which are in them, which do hinder their transparency and translucency." Accor-

ding to Cardanus, "there is a fourth kind which have no redness at all in them, which are like to white pellucid Amber, and these are of least value." This gem belongs to the dimetric system of crystallization. Its specific gravity is from 4.07 to 4.75. In the transparent varieties, the lustre is almost adamantine; in the opaque ones, it is vitrious. It varies in colour from red to yellow, brown, green, grey and white. Its number in the scale of hardness is 7.5; it having the power of slightly scratching quartz. Its cleavage is imperfect; its fracture conchoidal and brilliant. It is composed of zirconia, 66.8, silica, 33.2 and peroxide of iron, .1. Being heated it becomes phosphorescent, loses its colour and increases in specific gravity, but regains its normal properties when cool, and if reheated immediately after, the phosphorescence does not appear. It is infusible before the blow-pipe but melts with borax into clear glass. No acids but sulphuric can affect it, and that even, after long maceration. It possesses double refraction in a very high degree, specially the Jargoon of Ceylon. The Zircon is distinguished by its quadrilateral crystals, terminating at both ends in a pyramid, with the same number of facets.

Where found.

NICOLS, writing 226 years ago, speaks of the Zircons:—"They are found in Ethiopia, India and Arabia. The Arabs distinguish three kinds;

(1) Rubris Coloris ; (2) Citrine Coloris ; (3) Antimonii Coloris. Of these the worst is found in the river Isera, which is upon the confines of Silisia and Bohemia. The best and most excellent ones are brought from Cananor, Calicut and Cambia." Since this period, several places have been found which are known to contain Zircon. It is found in embedded and attached crystals in granite, Syenite and Gneiss and also in beds of rivers together with Garnets, in Ceylon, Pegu, India and parts of Europe and America. It has been found in small crystals in Syenite at Meissen and in the Pläüenschen-Grund, (both near Dresden), and in dense basalt, in the Siben-Giberge, in Prussia; in the rivers Espially ; (France) and Iser (Bohemia); in the island of Harris, in the Pfitsch Thal in Tyrol; in Gaston, Pennsylvania and in Hammond, New York. It is also found in some volcanic places (and with many Volcanic or Plutonic stones), such as at Neide-Mindy, in porous millstone lava; in Pachersea, (in little white and red crystals), in volcanic bomb-shells and in the lava of Vesuvius.

Mode of Cutting and Polishing.

THE Zircon is seldom used in jewelry, but when it is necessary to prepare it for ornaments, such as rings, pins, ear-rings &c., it is ground in a leaden plate with emery powder, and polished on a plate of copper with powdered rotten stone. The Jargoon is generally cut in the form of a Rose

Diamond; *i. e.*, flat at the bottom and pointed at the top; the Jacinth or Hyacinth, like a brilliant with a rounded table.

The Zircon, Jacinth or Hyacinth as known to the Ancients : Engravings.

ALTHOUGH this stone was well-known to the ancients, it is a matter of question whether the gem they called by this name was the same as the true Zircon. Some suppose it to be the Lyncurium of Theophrastus. Its Hebrew name is *Techyleth* or blue; hence, perhaps, Pliny called the stone known to us as the sapphire, by the name Hyacinthus. It was a great favorite of the ancient Romans, but is little worn at present. In the Paris Museum may be seen a splendid specimen of a very ancient engraving on a Zircon, representing Moses with the two tables of the law. It is 54 millimetres in length and 34 in width. Lord Duncannon is said to be in possession of a Zircon having the figure of an athlete engraved upon it. The modern Chinese use this gem profusely in decorating their gods.

*Price of the Zircon; its Flaws and Defects :
Mode of Testing.*

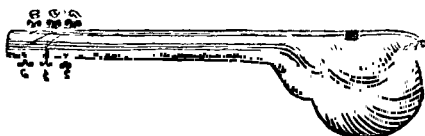
No standard prices can be given for the Zircon as it is seldom used for jewelry purposes. Formerly it commanded a very high price. A solitary specimen of a Zircon, if free from flaws and possessed of a fine colour, may fetch a high price, in the pre-

sent time. A perfect Zircon should be of a beautiful orange colour, with a shade of scarlet, quite clear and without flaws. To remove dark spots from the stone and to equalize its colour, it is sometimes very carefully burnt with sand and iron filings. The Jargoona that comes from Matura (in Ceylon) approaches the diamond so closely in lustre, that in the 18th century it had been supposed to be an inferior diamond and sold as such. The people of Ceylon call it the "Maturian Diamond." It is seldom found of large size—the maximum weight has not yet exceeded more than 12 carats. It was formerly much used in mourning ornaments. The Zircon is sometimes confounded with the Essonite or Cinnamon stone, from which, however, it differs in its essential characteristics. While the specific gravity of the former is from 4.07 to 4.7, that of the latter is from 3.5 to 4.3. Then, in the scale of hardness, the former is 7.5, while the latter is from 6.5 to 7.5. Then there is a great deal of difference in the chemical composition of each. The latter has a large element of lime, magnesium and aluminium in it and is fusible before the blow-pipe, whereas the former is not. As to refraction, the Zircon possesses double, while the Cinnamon stone, single refraction. The Spinel is sometimes mistaken for the Jacinth, owing to similarity of colour in some of the specimens, but a reference to the distinguished characteristics of each will easily correct the mistake. To distinguish the Zircon from all

other stones of a similar nature, it should be looked at through a microscope in front of a strong light, and care must be taken to observe, whether it has a peculiar texture, called in French, *Ratiné* (nappy)—which has the appearance of water when spirit is poured into it. This cottony or “nappy” look is its special characteristic.

Marvellous Properties attributed to the Zircon.

IN the Middle Ages, this gem was supposed to bring riches, honor and wisdom, and was considered a great charm for plague and wicked spirits. “One of these,” says Cardanus, “he was wont to wear about him, for the purpose of procuring sleep, to which purpose it did somewhat to confer, but not much.” It was also thought to be a safe-guard against lightning.



अथ विद्रुमम् ।

मूलम् ।

श्वेतभागरमध्ये तु जायते वज्ररो तु या ।

विद्रुमनामरत्नाख्या दुर्लभा वज्ररूपिणी ॥ ३३८ ॥

विद्रुमं नाम यद्रत्नं धारयन्ति मनीषिणः ।

ब्रह्मादिजातिभेदेन तच्चतुर्विधमुच्यते ॥ ३३९ ॥

अरुणं शशरत्नाक्षं कोमलं स्निग्धमेव च ।

प्रवालं विप्रजातिः स्यात् सुखवेधं मनोहरं ॥ ३४० ॥

विद्रुम अर्थात् मुंगेका वयान ।

तर्जमा ।

सफेद समुद्रके मध्ये वज्ररूपिणी एक किसिमका लताकार रत्न पयदा होता है, उसको विद्रुम अर्थात् मुंगा कहते हैं । ३३८ ।

पण्डित लोक जिस् मुंगेके पहरेते हैं, वह मुंगा जिस् तरह ब्राह्मण, क्षत्रि, वैश्य और शूद्र चार जात होते हैं उसी तरह उसकीभी चार जात होते हैं । ३३९ ।

खरगोसके आंखके समान सुख, कोमल और बज्जत् स्निग्ध मुंगा ब्राह्मणजात है, ब्राह्मणजातका मुंगा देखनेमे बज्जत् आच्छा है और जल्दि वेध होता है । ३४० ।

THE CORAL.

TRANSLATION.

338. A cross-shaped gem resembling a plant is found in the White Sea. It is called *Vidruma*.

339. The Brahminical classification of castes has also been introduced among *Vidrumas*.

340. That, *Vidruma* which is red like the eye of the hare, tender and very cool, is the Brahmin. It is exceedingly beautiful and is easily penetrable.

বিদ্রুম ।

অনুবাদ ।

শ্বেতসমুদ্রের মধ্যে যে বজ্ররূপিণী একপ্রকার লতাকার রত্ন জন্মে, তাহাকে বিদ্রুম মণি কহে । ৩৩৮ ।

পণ্ডিতেরা বিদ্রুম নামক যে রত্ন ধারণ করেন, তাহা ব্রাহ্মণাদি জাতিভেদে চারিপ্রকার হইয়া থাকে । ৩৩৯ ।

শশকের চক্ষুর ন্যায় অরুণবর্ণ, কোমল ও অতিম্লিখ প্রবাল বিপ্রজাতিমধ্যে গণনীয় এবং দেখিতে অতিমনোহর অথচ অনায়াসে বেধ্য । ৩৪০ ।

मूलम् ।

जवावन्धूकसिन्दूरं दाडिमीकुसुमोपमं ।

कठिनं दुर्वेध्यमस्निग्धं क्षत्रजातिसदुच्यते ॥ ३४१ ॥

पलाशकुसुमाभासं तथा पाटलसन्निभं ।

वैश्यजातिर्भवेत् स्निग्धं वर्णाढ्यं मन्दकान्तिभं ॥ ३४२ ॥

रक्तोत्पलदलाकारं कठिनं अचिरद्युति ।

विद्रुमं शूद्रजातिः स्यादायुर्वेध्यं तथैव च ॥ ३४३ ॥

रक्तता स्निग्धता दाढ्यं चिरद्युति सुवर्णता ।

प्रवालानां गुणाः प्रोक्ता धनधान्यकराः पराः ॥ ३४४ ॥

तर्जमा ।

कनेलका फुल, बांधूलीका फुल, सिन्दूर अथवा आनारके फुलके समान सुख, सक्त, सुस्किलसे वेधघोनेवाला और अस्निग्ध मुंगा क्षत्रिजात है । ३४१ ।

पलाशफुल और पाटलीफुलके समान सुखरङ्ग, स्निग्ध और थोड़ा कान्तिविशिष्ट मुंगा वैश्यजात है । ३४२ ।

जो मुंगा लाल कमलके समान रङ्गदार, सक्त, जिसकी चमक थोड़े दिन रहे और जो बज्जत् जल्द वेधा जाय, वह शूद्रजात है । ३४३ ।

लालरङ्ग, स्निग्धता, सक्त, कायेमरङ्ग और खुप्सुरत्, मुंगेका यही कद्रएक खास गुण है । और यही सब गुण-युक्त मुंगा धनधान्यकी वृद्धिकर्नेवाला है । ३४४ ।

TRANSLATION.

341. That which resembles the China-rose, the *bandhuli* flower, vermilion or the pomegranate flower, which is impenetrably hard and which is not cool, is a Khsetriya.

342. That *Vidruma* which is like the *Butea frondosa*, or the trumpet flower, which is cool and slightly lustrous, is reckoned a *Vaisya*.

343. That *Vidruma*, the lustre of which is not enduring, which is like the leaves of the red lotus, which is hard yet easily penetrable, is a Sudra.

344. Yellowness, coolness, hardness, permanency of lustre and beauty are the principal qualities of the Coral; and those Corals that possess them, are auspicious.

অনুবাদ ।

জবা, বাঁধুলীপুষ্প, সিন্দূর অথবা দাড়িমের পুষ্পের ন্যায় রক্তবর্ণ, কঠিন, দুর্ভেদ্য ও অস্বিক্ষ বিদ্রুমকে ক্ষত্রজাতিমধ্যে গণনা করা যায় । ৩৪১ ।

পলাশ ও পাটলপুষ্পসদৃশ বর্ণাঢ্য, স্বিক্ষ, অথচ অল্প-কাস্তিবিশিষ্ট বিদ্রুম বৈশ্যজাতিমধ্যে পরিগণিত । ৩৪২ ।

যাহার দীপ্তি অচিরস্থায়ী, যাহা রক্তোৎপলদলের ন্যায় বর্ণবিশিষ্ট, কঠিন এবং অনায়াসে বেধ্য, সেই বিদ্রুমকে শূদ্রজাতি বলা যায় । ৩৪৩ ।

লোহিত বর্ণ, স্বিক্ষতা, দৃঢ়তা, চিরস্থায়ী কিরণ ও সৌন্দর্য্য, প্রবালের এই কয়েকটি প্রধান গুণ এবং এই সকল গুণশালী প্রবাল বনধাতুকর । ৩৪৪ ।

मूलम् ।

हिमाद्रौ यन्नु संजातं तद्रक्तमतिनिष्ठुरं ।

तस्य धारणमात्रेण विषरोगः प्रशम्यति ॥ ३४५ ॥

विवर्णता तु खरता प्रवाले दूषणद्वयं ।

रेखा काकपदो विन्दुर्यथा वज्रोऽपि दोषकृत् ॥ ३४६ ॥

रेखा हन्याद् यशो लक्ष्मीमावर्त्तः कुलनाशनः ।

पटुलो रोगकृत् ख्यातो विन्दुर्धनविनाशकृत् ।

चासः संजनयेन्नासं नीलिका मृत्युकारिणी ॥ ३४७ ॥

तर्जमा ।

हिमालय पर्वतमे वज्रत् गहेरा लालरङ्गका जो मुंगा पयदा होता है, उसको पहेरनेसे जहेरका रोगनाश होता है । ३४५ ।

वद्रङ्गी, सुरधरापन यही दो मुंगेके प्रधान अयेव है, इस्केसेवाय चिर, काकपद और छिट वगैरह हीरेमे जो अयेव होते है, वही सब अयेव मुंगेमेभी अक्सर होते है । ३४६ ।

चिर अयेवसे नाम्वरी और दौलतनाश होति है, आवर्त्त अयेव कुलनाश करता है, परिवर्त्त अयेव बिमारी पयदा करता है, छिटाका अयेव दौलतका नाश करता है, चास अयेव चास देता है और नीला अयेव मौतका कारण है । ३४७ ।

TRANSLATION.

345. A deep red Coral is found in the Himalaya. The wearing of it leads to instant cure from poisoning.

346. Roughness and the quality of being discolored are the two primary defects of the Coral; besides which, there are *Rekhá*,* *Kákapada*, *Vindu*, and other defects found in Diamonds.

347. *Rekhá* blights fame and beauty, *A'varta* brings about loss of family dignity, *Pattala* leads to disease, *Vindu* to loss of wealth, *Trása* to fear and *Nílakáya* to death itself.

অভূবাদ ।

হিমালয় পর্বতে অতিগাঢ় লোহিতবর্ণ যে প্রবাল জন্মে, তাহা ধারণ করিবামাত্র বিষরোগ প্রশমিত হয় । ৩৪৫ ।

বিবর্ণতা ও খরতা এই দুইটী প্রবালের প্রধান দোষ, তন্নিম্ন রেখা, কাকপদ ও বিন্দু প্রভৃতি বজ্রাশ্রিত দোষ সমূহও প্রবালের দোষমধ্যে গণনীয় । ৩৪৬ ।

রেখাতে যশ ও শ্রী বিনষ্ট হয়, আবর্তে কুলনাশ, পট্টলে রোগ, বিন্দুতে ধনক্ষয়, ত্রাসে ত্রাস ও নীলিকায় মৃত্যু হইয়া থাকে । ৩৪৭ ।

* *Vide ante.*

मूलम् ।

मूल्यं शुद्धप्रवालस्य रूप्यद्विगुणमुच्यते ।

धारणेऽस्यापि निचमो जातिभेदेन पूर्ववत् ॥ ३४८ ॥

विरूपजातिं विषमं विवर्णं

खरप्रवालं प्रवर्हन्ति ये वा ।

त नृत्यमेवात्मनि वै हरन्ति

सत्यं वदत्येष करो मुनीन्द्रः ॥ ३४९ ॥

गौरवं स्वच्छत्वं कान्तिः काठिन्यं रत्नजा गुणाः ।

विहाव वज्रकाण्डेषु गौरवं शोभनं भवेत् ॥ ३५० ॥

तर्जमा ।

वेचयेव मुंगेका दाम उसके ओजनसे दुना खालिष्
चांदी होगि, मुंगा पहेरनेका फल, जिस् तरह जातभेदके
हिसाबसे सावेक लिखेऊये रत्न देते हैं, उसी तरहसे
मुंगाभी फल देता है । ३४८ ।

कर नामे एक मुनिका वचन है, के जो आदमी बद्-
सुरत्, विजाति, नीचा उंचा, बद्रङ्ग और खुरधरा मुंगा
पहेरता है, वह आपनि मौत आप बोलाता है । ३४९ ।

शुद्धता, स्वच्छता, कान्ति और कठिनताभी कोईएक
रत्नके प्रधान गुण हैं, लेकिन हीरेकेसेवाय और रत्नोंकी
भारी होनेकी तारिफ है । ३५० ।

TRANSLATION.

348. The price of a faultless Coral is twice that of an equal quantity of pure silver. As in regard to other gems, the effects of wearing Corals vary in accordance with each of the four classes.

349. According to Kar, the celebrated sage, the man who wears an ugly, discolored and rough Coral, courts his own death.

350. Heaviness, transparency, beauty and hardness are the principal qualities of jewels. But the first holds with respect to diamonds only.

অমুবাদ ।

বিশুদ্ধ প্রবালের মূল্য বিশুদ্ধ রৌপ্যের দ্বিগুণ পরিমাণে হইয়া থাকে । প্রবালধারণের ফল, জাতি-বিভাগ-অনুসারে পূর্ববর্ণিত অপরাপর রত্নধারণের অনুরূপ । ৩৪৮ ।

করনামক মুনিপ্রবর বলেন, যে ব্যক্তি বিরূপ, বিজাতি, বন্ধুর, বিবর্ণ ও খরস্পর্শ প্রবাল ধারণ করে, সে আপনার মৃত্যু আহ্বান করে । ৩৪৯ ।

গুরুতা, স্বচ্ছতা, কান্তি ও কঠিনতা রত্নের এই কয়টি প্রধান গুণ, কিন্তু বজ্র ব্যতিরেকে অপরাপর রত্নের গুরুতাই অধিক গৌরবজনক । ৩৫০ ।

मूलम् ।

रत्नानां रूपसाम्यन्तु धूर्त्ताः कुर्वन्ति युक्तितः ।
 तेषां परीक्षां वक्ष्यामि रत्नशास्त्रविचारिणीं ॥ ३५१ ॥
 वज्रेण वेधयेद्भ्रूयं क्वचिमप्येदिधीयते ।
 क्वचिमं मौक्तिकं नश्येत् चालितं लवणाम्भसा ॥ ३५२ ॥
 माणिक्यादीनि रत्नानि घर्षणान्तु परस्परं ।
 शोधयेद्भ्रूयवित् प्राज्ञः क्वचिमं शुद्धमेव च ॥ ३५३ ॥
 त्यजति क्वथितं रागं क्वचिमं तदुदीरितं ।
 माह्वं दृश्यते घृष्टं श्रेयन्तत् क्वचिमं बुधैः ॥ ३५४ ॥

तर्जमा ।

धूर्त्तलोक बुद्धिवल कर्के सांझे रत्नके समान भुंठा रत्न तैयार कर सक्ते हैं, इस कारण शास्त्रके प्रमाणके मोयाफिक रत्नकी परीक्षा लिखि जाति है । ३५१ ।

हीरेके द्वारा भुंठा हीरा बेतकक्षुप वेध हो जाता है, और भुंठा मोति जलमे लोण मिलाकर धोनेसे नष्ट हो जाता है । ३५२ ।

रत्नपारक्षी पण्डित कहते हैं, के परस्पर घिसनेसे माणिक आद रत्नकी भुंठाइ और साचाइ मालूम हो सक्ति है । ३५३ ।

ऐसे गाऊकी छाल वगैरहसे जिस्को पाणिमे देकर पाकानेमे पाणिका रङ्ग बदरङ्ग हो जाय, और उस पाणिमे कस आ जाय, ऐसे जलमे जिस् रत्नको फेंक देनेसे उसका रङ्ग बदरङ्ग हो जाय, और घिसनेसे नरम हो जाय, उसको भुंठा कहते हैं । ३५४ ।

TRANSLATION.

351. Whereas fraudulent traders fabricate false gems, I will now describe the way of testing precious stones as laid down by the authorities.

352. A false diamond is easily penetrable by a real one; a false pearl is destroyed when washed in salt water.

353. The Ruby and other gems, say the authorities, are very well tested by rubbing one by the other.

354. When a false gem is put in any gruel, it loses its brilliance; and when rubbed becomes soft.

অম্ববাদ ।

ধূর্তলোকেরা নানা কৌশল অবলম্বনপূর্বক রত্নের প্রতিকৃতি প্রস্তুত করিতে পারে, অতএব শাস্ত্রানুসৃত পরীক্ষা বলা যাইতেছে । ৩৫১ ।

কৃত্রিম বজ্র বজ্রদ্বারা অনায়াসে বিদ্ধ হয়, কৃত্রিম মুক্তা লবণাম্মুতে ধোঁত করিলে নষ্ট হইয়া যায় । ৩৫২ ।

রত্নতত্ত্বজ্ঞ পণ্ডিতেরা পরস্পর ঘর্ষণ দ্বারা মাণিক্যাদি রত্ন সমুদায়ের কৃত্রিমতাকৃত্রিমত্বাদি বিচার করিতে পারেন । ৩৫৩ ।

কোন বস্তুর কাথে নিক্ষিপ্ত হইলে কৃত্রিম রত্ন পূর্ব শোভা পরিত্যাগ করে এবং ঘূর্ণ হইলে কোমল হইয়া পড়ে । ৩৫৪ ।

मूलम् ।

एवं विचार्य रत्नानि कौषे सञ्चितवान् नृपः ।

आयुर्लक्षीं जयं कीर्त्तिं प्राप्नोति नात्र संशयः ॥ ३५५ ॥

प्रसन्नं कोमलं स्निग्धं सुरागं विद्रुमं हितं ।

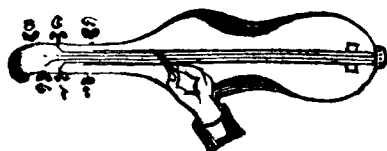
धनधान्यकरं लोके विघातिभयनाशनं ॥ ३५६ ॥

तर्जमा ।

राजा लोगोंको मनासिफ है, इसकाय्देके मोताबिक रत्नको परीक्षा करके बाद उसके रत्नको खानेमे रखनेकी आज्ञा दे, इस सबबसे उमर, दौलत और नाम्बरी बाढ़े गि और फते हासिल होगि । ३५५ ।

परिष्कृत, कोमल, स्निग्ध और उत्तम वर्णविशिष्ट मुंगा आद्मीओंका हितकारी है धनधान्यकरनेवाला और जहेरका रोग नाशकरनेवाला है । ३५६ ।

इति मुंगेका वयान ।



TRANSLATION.

355. Princes should examine precious stones by these tests before depositing them in their treasury, so that they may enjoy long life and prosperity, and acquire success and fame.

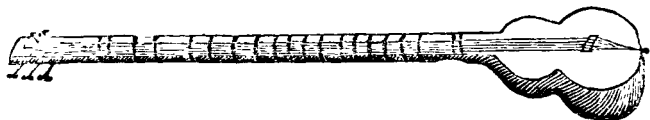
356. A clear, soft, cool, and finely red Coral is auspicious, conduces to prosperity and is an antidote to poisoning.

অনুবাদ ।

নৃপতিগণের কর্তব্য যে, এই প্রণালীতে অগ্রে পরীক্ষা করিয়া পশ্চাৎ রত্ন সমুদায় কোষে স্থাপন করেন, তাহাতে তাঁহাদের আয়ু, লক্ষ্মী ও কীর্ত্তি বর্দ্ধিত এবং জয়লাভ হইতে পারে । ৩৫৫ ।

পরিষ্কৃত, কোমল, স্নিগ্ধ ও উত্তম রক্তবর্ণ বিদ্রুম লোকের হিতজনক, ধনধান্যকর ও বিষরোগবিনাশক বলিয়া বিখ্যাত আছে । ৩৫৬ ।

ইতি বিদ্রুম ।



THE CORAL.

Its Properties.

THE Pearl is one of the two animal products included amongst the precious gems. The Coral, the other, is the production of gelatinous creatures, belonging to the family of "Polypi," of which there are many varieties. The variety known as "Isis Nobilis," (or the precious Coral,) is like a tree with leafless branches, the stem of which is sometimes seen to be as thick as a man's body, but generally about a foot high and an inch thick. "The calcarious axis of the 'Isis Nobilis' is distinguished by its size, hardness and capability of polish as well as by its beautiful red colour. It has a sort of leathery covering in the cells to which the Polypi adhere. In the soft rind which surrounds the axis, there are small lime-needles and outside these the nets of the common canals which the little creatures weave." The sub-marine forests which are formed by the Coral grow to such an extent as to make islands and to seriously obstruct navigation. It was the belief of the ancients—a belief still shared in by many, in the present time—that the Coral is of vegetable origin; but modern science, with the help of the microscope, has discovered the form of the *insects* which produce this wonderful phenomenon of nature. The Polypi consist of a soft gelatinous substance, and when

they sit in their cells undisturbed, each of them is found to resemble an eight-cornered star, notched on each point and situated in a circle round the mouth, by means of which they catch their food and convey it to this opening. They are so peculiarly organized, that if one of them be touched, even in the slightest degree, all the separate molusks on the branch will form into one corporate body. Though the insects show, in this respect, a marvellous degree of sensitiveness, they have not yet been discovered to possess nerves or any of the five senses. In the case of the precious Coral, the food goes into a hole in the stomach and is there well-mixed with water and circulated in all directions in little vessels, and thus conveyed to the whole mass, which are all in communication with each other. Particles of plants, found in the water and little worms or insects, form their chief nourishment. They are very much averse to light and to a disturbance of the water, either of which is sufficient to make them recede to their cells. The Corals are affected by heat and acids.

Where Found: Coral Fisheries.

THE Corals are found in many parts of the water-world, but those that are used for ornaments principally come from the Mediterranean and especially from the African Coast. The beds, (formed by the creatures themselves), in the clefts of rocks,

are evidently the result of very great labour, for, in some cases, they have been found 700 or 800 feet beneath the surface of the sea. The Coral fishery is conducted in many places, principally amongst which may be mentioned the coasts of Tunis, Algiers, Sicily, Corsica, the Red Sea and the Persian Gulf. Although it is chiefly carried on by the Italians and Maltese, it was first initiated by the French. In 1450, a French Company was established at Calle or Kalak, (a seaport of the African coast), the fishing at which place became their monopoly, on condition of their employing Provençal sailors only. In 1791, the fishery was thrown open to all who traded with the Levant and states of Africa. In 1794, however, the French ships were protected by a duty laid on those of all other nations. During the time England held possession of Calle (1802-1816), the fishery was pursued with great energy. In 1830, the Italians had, according to fresh arrangements, to pay a duty for it, while the French were exempted. But still the Italians predominated. The fishery, which begins in March and ends in the beginning of October, is conducted in the following way. "Two iron rods about 7 feet long and having 4 prongs, are bound crosswise together, and wrapped up in hemp about $\frac{1}{2}$ inch thick, and bound to this is a net-work bag. In the middle of the rods a weight of lead is fastened. This machine is let down by means of a cable and when drawn up

again, it catches the projecting Coral in the hemp which is gently brought to the surface." Each fishing boat consists of 13 sailors. Experienced divers can sometimes bring up a strong branch of the Coral. It is then cut into various lengths as required and sorted, according to their thickness, size and beauty.

Cutting and Boring of Coral.

THE Coral is principally cut into beads and *boutons* or pieces cut *en-cabochon*, into drops for ear-rings; also into leaves, flowers and various other forms; for making the carved ornaments, as seen in Naples and Genoa, into charms which are worn in bunches; sometimes into Cameos and into stick and whip-mounts and handles. It is bored by steel needles; in Italy it is done by hand. But Karl Hoffmann of Leipzig has rendered the operation much cheaper by inventing a machine for boring. The working on Coral is chiefly carried on in Marseilles, Leghorn and Genoa. In Leghorn about 300 persons are employed in conducting the operations and the Coral thereof is exported to India, Persia, China and Japan. The branches of the Coral are cut in such a manner as may be convenient and advantageous, according to their shape and freedom from flaws. They are afterwards ground into beads and polished with oil.

Engravings.

ON account of its softness the Coral is often used for Cameo. At the sale of the Empress Eugénie's

jewels by Messrs. Cristie and Manson (1872), a very fine suit of carved Coral and gold ornaments fetched a very high value. Fine specimens of carved Coral are not at all rare.

Coral as known to the Ancients :

Its uses.

ACCORDING to a Greek tradition, the Coral was supposed to have sprung out of the blood dropping from the head of Medusa, which Persues had deposited on some branches near the sea-shore and which, on becoming hard, was taken by the sea-nymphs and planted in the sea. Pliny termed it "Dendrites" and "Corallum." It was dedicated by the Romans to Jupiter and Apollo.

The Coral is not so much liked in Europe as it was in former times. In the beginning of the present century, however, it was set in gold or silver and was used in ear-rings, bracelets, necklaces and baby-rattles in the nursery of the middle and upper classes of people. In the oriental countries it is held in great favour. The worm-eaten Coral and especially that of the dark red variety is in great demand in certain parts of India. One house of Naples is reported to export Rs. 80,000 worth of Coral to Calcutta, and India is said to spend 20 lacs of Rupees a year for the purchase of this commodity. Coral is very profusely worn by the Eastern nations in strings, on turbans and on the handles of swords and daggers. The Brahmins and Fakeers, use the Coral beads as rosaries to count their

prayers. The rich wear the red Coral on their head, throat and legs. Some writers say that there is scarcely to be found an Indian who does not wear Coral in some or other part of his body. The Chinese mix the red Coral with Jade beads and wear them as ornaments for the neck and head. It is also worn in Spain and in the West Indian Islands by the Negroes.

The Price of Coral: Its Imitations.

CORAL is found of several colours, all shades of red and pink, green, brown, yellow, white and black. The last three varieties are not of much value. The most beautiful production is called the "flower of blood." The rose-tinted ones, on account of their resembling the fanciful shapes assumed by pink Pearls, obtain the highest price. These sell for £100 to £200 per ounce. A single large bead or drop will fetch £30 to £40. The next in quality is the pale-coloured one, which sells from £10 to £100 per ounce. The price of the other red varieties ranges according to colour, between £2 and £20 per ounce. The red Coral was once considered the most valuable. But present fashion awards the palm to the pink ones.

Th Coral is often imitated by bone, horn, and ivory, stained with cinabar—also by a composition of gypsun, gum and cinabar.

*Marvellous and Medicinal Powers attributed
to Coral.*

IN the most ancient times the Coral was held in great esteem. But at the time of Pliny, its influence was evidently not much appreciated, as in one of his works, he remarks that "*formerly* it was deemed excellent as an antidote to poison." In the Middle Ages, it regained its attributes, both as a medicine and as a charm. It was then considered as a powerful astringent and a talisman against enchantments, witch-craft, venom, epilepsy, assaults of Satan, &c. &c. &c. From an old work quoted by Brand, it appears that, "Witches tell that this stone withstondeth, lyghtenyng and putteth it as well as whirl-windes, tempestes, and the stormes, from shippes and houses that it is in." Pierre de Rosnel says, that if worn by a man, it would deepen in colour and look lively; and would become pale and livid, if worn by a woman or by a man who is ill and likely to die. It would stop hemorrhage, if hung round the neck. Bœtius de Boot says, that he was himself cured of a dangerous pestilential fever by taking six drops of tincture of Coral. Armand de Villeneuve prescribes 10 grains of Coral, to be given to an infant, in its mother's milk, (provided this be the first child and its first food), in order to preserve it from epilepsy or any other fit, throughout life. In the modern times, the power of the red Coral in withstanding witchcraft is believed in some nurseries and

Corals are sometimes suspended round the necks of infants.*



* Some women in India make their children swallow bits of Coral put within plantains, in the hope of ridding them of itches, &c.

अथ मरकतम् ।

मूलम् ।

तुरुष्कविषयाम्भोधिसमीपविषमस्थले ।

भवेन्मरकतं रत्नं गुणो दोषोऽस्य कथ्यते ॥ ३५७ ॥

तत्राकठोरशुककण्टशिरीषपुष्प-

खद्योतपृष्ठवरशाद्वलशैवलानां ।

कङ्कारपत्रकभुजङ्गभुजाञ्च पत्र-

प्रान्तत्विषो मरकताः शुभदा भवन्ति ॥ ३५८ ॥

तस्मिन्मरकतस्थाने यत्किञ्चिदुपजायते ।

तत्सर्वं विषरोगाणां प्रशमाय प्रचक्ष्यते ॥ ३५९ ॥

मरकत अर्थात् पान्नेका वयान ।

तर्जमा ।

तुर्किदेशके समुद्रके करिब नीचि ऊंची जमीनमे पान्ना पयदा होता है ; पान्नेका जनर और अयेव मुफस्सल वयान होता है । ३५७ ।

पान्नेके मध्ये यो कर्कश अर्थात् खुरधरा नहिं, और जिसका रङ्ग सवुज शुगेके गले, शिरीषफुल, खद्योतकी पिठ, नदू घास, सेवार, कोदू फुलपान्ना और मयूरके पङ्खाके समान सवुज रङ्ग, यही सब बज्जत् आच्छा है । ३५८ ।

पान्नेकी खानसे जो कुच पयदा होए, वह सब जहरके रोगको नाश करता है । ३५९ ।

EMERALD.

TRANSLATION.

357. Emerald is produced in the undulating coast of the Black Sea belonging to Turkey. The good as well as the bad qualities of Emeralds will follow.

358. Those Emeralds that are smooth, and the color of which is like that of the parrot's throat, *acacia sirisa*, the glow-worm's back, new-born grass, *Vallisniria Octandra*, leaves of the water-lily or the peacock's tail, are auspicious.

359. Genuine Emeralds are infallible remedies for all cases of poisoning.

মরকত ।

অনুবাদ ।

তুরস্কের সমুদ্রসন্নিহিত বন্ধুর ভূভাগে মরকত রত্ন উৎপন্ন হয়, মরকতের গুণ ও দোষ ক্রমশঃ কথিত হই-
তেছে । ৩৫৭ ।

মরকতের মধ্যে যে গুলি কক্কশ নহে, এবং যাহাদের বর্ণ শুকপক্ষীর কণ্ঠ, শিরীষপুষ্প, খদ্যোতপৃষ্ঠ, নূতন তৃণদল, শৈবাল, কহলার (ছাঁদি) ফুলের পত্র ও ময়ূরপুচ্ছের সদৃশ শ্যামল, সেই গুলি অতিশুভজনক । ৩৫৮ ।

প্রসিদ্ধ মরকতাকরে যাহা কিছু উৎপন্ন হয়, তৎসমুদায়ের দ্বারা সর্বপ্রকার বিষরোগ প্রশমিত হইয়া থাকে । ৩৫৯ ।

मूलम् ।

सर्वमन्त्रौषधिगणैर्यन्न शक्यं चिकित्सितं ।
 महाहिदंष्ट्राप्रभवं विषं तत्तेन शस्यति ॥ ३६० ॥
 अन्यदप्याकरे तत्र यद्दोषेण विवर्जितं ।
 जायते तत्पवित्राणामुत्तमं परिकीर्तितं ॥ ३६१ ॥
 मुक्तं संस्थानगुणैः समरागं गौरवेण परिहीनं ।
 सवितुः करसंस्पर्शच्छ्रवयति सर्वाश्रमं दीप्तया ॥ ३६२ ॥
 हित्वा च हरितभावं यस्यान्तर्विनिहिता भवेद्दीप्तिः ।
 अचिरप्रभाप्रभाद्यतनवशाद्वलसन्निभा भाति ॥ ३६३ ॥
 यच्च मनसः प्रसादं विदधाति निरीक्षितमतिमात्रं ।
 तन्मरकतं महागुणमिति रत्नविदां मनोवृत्तिः ॥ ३६४ ॥

तर्जमा ।

सांपका जहर अगर मन्त्र और दायासे दूर न हो,
 वह पान्नेके जरियेसे नाश होता है । ३६० ।

पान्नेके खानसे अगर और कोदू दुसरे किसिमकी वे-
 अथेव मणि पयदा हो, तो उसको उमदा अथवा उत्तम
 कहते हैं । ३६१ ।

जो पान्ना गुणहीन और ओजनमे बज्जत् हाल्का, सब
 जगह रङ्गमे वरावर सूर्यकी किरणसे स्पर्श करके सब
 मकानको रोसन करे । अथवा जो रङ्गमे हाल्का, लेकिन
 उसके भितरकी आभा जिस तरह बिजलिके चमकनेसे घासके
 उपर देख्लाइ देति है, अथवा जिसके देखनेहीसे मनमे
 बज्जत् खुसी हासिल हो, रत्नपारक्षी पण्डितोंकी मतके
 अनुसार वही पान्ना नेहायेत् उमदा है । ३६२। ३६३। ३६४।

TRANSLATION.

360. Such cases of snake-bite in which incantation and medicine are of no avail, are curable by Emeralds.

361. Even any other flawless gem assuming the form of an Emerald is highly prized.

362. An Emerald which is of one uniform color, although excessively light and devoid of any other good property, which illumines a place when exposed to the sun :

363. Which is not extremely green, yet the splendour of which looks like the lightning's play among fresh grass :

364. The sight of which instills the liveliest pleasure into the mind, is the very best of its kind.

অনুবাদ ।

যে সকল সর্পবিষ কোনরূপ মন্ত্র বা ঔষধপ্রয়োগদ্বারা নিবারিত না হয়, তৎসমুদায় মরকতদ্বারা শমতা প্রাপ্ত হয় । ৩৬০ ।

মরকতের আকরে যদি অন্য কোনরূপ নির্দোষ মণি উৎপন্ন হয়, তাহাও উত্তম বলিয়া কীর্তিত হইয়া থাকে । ৩৬১ ।

যে মরকত গুণবিহীন ও ওজনে অতিশয় লঘু হইয়াও সর্বত্র সমান বর্ণবিশিষ্ট এবং সূর্য্যকিরণসংস্পর্শে সমুদায় গৃহ দীপ্তিমান্ করে । ৩৬২ ।

যাহা নিতান্ত হরিদ্বর্ণ নহে, অথচ তাহার অন্তর্গত বিদ্যুৎপ্রভা-প্রতিভাত নবতৃণদলের সদৃশ । ৩৬৩ ।

অথবা যাহা দৃষ্টমাত্রেই মনের মধ্যে নিরতিশয় আনন্দ উৎপাদন করে, রত্নতত্ত্ববিৎ পণ্ডিতদিগের মতে সেই মরকতই অতি উৎকৃষ্ট । ৩৬৪ ।

मूलम् ।

यस्य भास्करसंस्पर्शद्विस्तन्यस्तो महामणिः ।
 रञ्जयेदात्मपादैस्तु महामरकतं हि तत् ॥ ३६५ ॥
 वर्णस्याति बज्रत्वात् यस्यान्तः स्वच्छकिरणपरीधानं ।
 सान्द्रस्निग्धविशुद्धं कोमलवर्चप्रभादिसमकान्ति ॥ ३६६ ॥
 चलयोज्ज्वलया कान्तया सान्द्रकरो विभासया भाति ।
 तदपि न गुणवत् संज्ञामाप्नोति हि तादृशीपूर्वा ॥ ३६७ ॥
 चतुर्धा जातिभेदेषु महामरकते मणौ ।
 क्वायाभेदेन विज्ञेया चतुर्वर्णस्य लक्षणैः ॥ ३६८ ॥

तर्जमा ।

जो पान्ना हातपर रखनेसे सूर्य के किरणके लागनेसे अपने किरणको नेकाले, और चारों तरफको खुसूनमा करे, उस पान्नेको महामरकत कहते हैं । ३६५ ।

रङ्गमे नेहायेत् गहेरा, और जिसका बीचका हिस्सा साफ, घन, अर्थात् गहेरा रङ्ग, स्निग्ध, और मयूरके पोंचके समान कोमल किरणविशिष्ट, वही पान्ने मध्ये उत्तम पान्ना सुमार किया गया है । ३६६ ।

जो पान्ना साफ रोमनविशिष्ट, लेकिन बही रोसनि अगर चञ्चल हो, तो उसको होनेसे उसका गुण पहिले वयान कियेज्जवे पान्नेके समान नहि है । ३६७ ।

जिस् तरहसे ब्राह्मण, क्षत्रिय, वैश्य और शूद्र चार जात होते हैं, उसी प्रकार इसमें महामरकत मणिमेभी चार जात हैं, क्वाया भेद और तरह तरहके लक्षणके द्वारा चार जातका भेद मालुम होता है । ३६८ ।

TRANSLATION.

365. The Emerald which when placed on the palm, and exposed to the sun, scatters light all round, is termed a *Mahā Marakata*.*

366. An Emerald, which owing to its deep green has a densely transparent centre, the home of cool and gentle rays of the color of the peacock's tail, is a sterling gem.

367. If an Emerald is lustrous, but if its lustre is unsteady, it can never equal the above-mentioned one in value.

368. *Mahāmarakatas* are divided into four castes like the Hindus, each caste being recognized by certain peculiarities of shade and by other marks.

অভ্যবাদ।

যে মরকত করতলে স্থাপিত হইয়াও সূর্য্যকিরণসংসর্গে নিজকিরণ বিকীর্ণ করিয়া চতুর্দিক রঞ্জিত করে, তাহাকে মহামরকত কহা যায়। ৩৬৫।

বর্ণের বাহুল্যপ্রযুক্ত বাহার মধ্যভাগ স্বচ্ছ, কিরণ-বিশিষ্ট, ঘন, স্নিগ্ধ ও ময়ূরপুচ্ছসদৃশ কোমল-কিরণ-পরিপূর্ণ, তাহা বিশুদ্ধ মরকতমধ্যে পরিগণিত। ৩৬৬।

যে মরকত উজ্জ্বল-দীপ্তিবিশিষ্ট, কিন্তু সেই দীপ্তি যদি চঞ্চল হয়, তাহা হইলে তাহার গুণ পূর্ব্বোক্ত মরকতের ন্যায় হইতে পারেনা। ৩৬৭।

মহামরকত মণির ব্রাহ্মণাদি চারিপ্রকার জাতিভেদ লক্ষিত হয়, ছায়াভেদ ও অন্যান্য লক্ষণদ্বারা সেই চারি জাতি পরিজ্ঞাত হওয়া যায়। ৩৬৮।

* Literally, the Great Emerald.

मूलम् ।

दोषाः सप्त भवन्तस्य गुणाः पञ्चविधाः स्मृताः ।

भवन्तष्टविधा च्छाया मणेरकरकतस्य हि । ३६६ ॥

अथ मरकतदोषाः ।

अस्त्रिग्वं रुक्षमित्युक्तं व्याधिसस्त्रिन् धृते भवेत् ।

विष्फोटः स्यादंशपीते धृते शस्त्रहतो भवेत् । ३७० ॥

सपाषाणे भवेदिष्टनाशो मरकते धृते ।

विच्छायं मलिनं प्रायो व्याधिस्रोतः प्रजायते । ३७१ ॥

तर्जमा ।

मरकत मणि अर्थात् पान्नेमे सात प्रकारका अयेव और पांच प्रकारका गुण और आठ प्रकारकी छाया कहते हैं । ३६६ ।

पान्नेका अयेव ।

जो स्वाभाविक स्त्रिग्वं नहि, उसको रुक्ष कहते हैं, ऐसा पान्ना पहेरनेसे विमारी होती है, और जो पान्ना किसी जगहे हल्दिका रङ्ग रखता है, उसको विष्फोट कहते हैं, विष्फोट पान्ना पहेरनेसे शस्त्रघातसे मौत होती है । ३७० ।

पाथरके टुकरेके सहितवाला पान्ना पहेरनेसे मनका अभिलाष नष्ट होता है, और जिसकी आकार मलिन होए, उस पान्नेको विच्छाय कहते हैं, ऐसा पान्ना होनेसे तरह तरहकी विमारी पयदा हो । ३७१ ।

TRANSLATION.

369. Seven defects are mentioned as belonging to Emeralds, as also five good qualities and eight shades.

Defects of the Emerald.

370. An Emerald which is not cool, is called a *Rukshma*; it leads to disease. That which has a yellow spot, is called a *Bishfota*. Death from wounds inflicted by a weapon may be apprehended from wearing it.

371. An Emerald to which a stone fragment is inseparably attached, has a baleful influence. That which is dirty, is called a *Bic'c'hāya*. Such an Emerald may bring on a variety of diseases.

অনুবাদ ।

মরকত মণির সপ্তবিধ দোষ, পঞ্চপ্রকার গুণ ও অষ্ট-বিধ ছায়া নির্দিষ্ট আছে । ৩৬৯ ।

মরকতের দোষ ।

যে মরকত স্বভাবতঃ অগ্নিগ্ধ, তাহাকে রুক্ষ কহে, তাদৃশ মরকতধারণে ব্যাধি হইয়া থাকে; যাহার একদেশ পীতবর্ণ, তাহার নাম বিষ্ফোট, বিষ্ফোট মরকত ধারণ করিলে শস্ত্রাঘাতে মৃত্যু ঘটিবার সম্ভাবনা । ৩৭০ ।

পাশাণখণ্ডযুক্ত মরকতধারণে ইক্টনাশ হয়, এবং যাহার আকার মলিন, তাহাকে বিচ্ছায় কহে, তাদৃশ মরকত হইতে নানাব্যাধি উৎপন্ন হইতে পারে । ৩৭১ ।

मूलम् ।

कर्करं शर्करायुक्तं पुत्रशोकभयप्रदं ।

जठरं कान्तिहीनं स्यादङ्घ्रिभ्यो भयमादिशेत् ॥ ३७२ ॥

कुल्माषवर्णधवले धृते मृत्युभयम्भवेत् ।

इति दोषाः समाख्याता वर्ण्यन्ते साम्प्रतं गुणाः ॥ ३७३ ॥

अथ मरकतगुणाः ।

निर्मलं कथितं स्वच्छं गुरु स्याद्गुरुतायुतं ।

स्निग्धं रुक्षविनिर्मुक्तमरजस्कमरेणुकं ॥ ३७४ ॥

सुरङ्गं रङ्गवज्जलमिति पञ्च गुणाः स्मृताः ।

एतैर्युक्तं मरकतं सर्वपापभयापहं ॥ ३७५ ॥

तर्जमा ।

चिनि अर्थात् सफेद शर्करके चूरके समान चूरयुक्त पान्नेको कर्कर कहते है, कर्कर पान्ना आओलातको नाश करता है, और कान्तिहीन अर्थात् वेनुर पान्नेको जठर बोलते है, जठर पान्ना पहेरनेसे दांतकाटनेवाले जानवरोंका भय पयदा हो । ३७२ ।

उर्दीके दालके समान वर्णविशिष्ट अर्थात् रङ्गवाला पान्ना पहेरनेसे मौतका भय होए, यही सातप्रकारका अयेव वयान किया गया, सम्प्रति गुणका वयान करते है । ३७३ ।

पान्नेका गुण ।

निर्मलत्व, गुरुत्व, स्निग्धत्व, अरजस्कत्व और सुरङ्गत्व यही पांच गुण पान्नेके प्रधान गुण है, यही सब गुणयुक्त पान्ना सब पापको नाश करता है । ३७४ । ३७५ ।

TRANSLATION.

372. An Emerald containing gritty fragments is termed a *Karkara*. It causes the death of its owner's son; an ugly Emerald is called a *Jathara*. A *Jathara* Emerald renders one liable to bites.

373. The Emerald, the color of which is like that of *Māshakalāi*,* is fatal to its wearer. These are the seven kinds of defects pertaining to Emeralds. I shall now mention the good qualities.

Good Properties of the Emerald.

374—375. Purity, weight, coolness, freedom from dust, and beauty, are the five principal qualities of Emeralds. Such Emeralds cleanse men from all sin.

অনুবাদ ।

শর্করায়ুক্ত মরকত কৰ্কর নামে অভিহিত, কৰ্কর মরকত পুত্ৰনাশক ; কান্তিহীন মরকতকে জঠর বলা যায়, জঠর মরকত দংষ্ট্রিভয়োৎপাদক । ৩৭২ ।

মাষকলাইয়ের ন্যায় বর্ণবিশিষ্ট মরকত ধারণকারীর মৃত্যু আসন্ন । এই সপ্তবিধ দোষের বিষয় বলা হইল, এক্ষণে গুণের বিষয় বলা যাইতেছে । ৩৭৩ ।

মরকতের গুণ ।

নির্মলত্ব, গুরুত্ব, স্নিগ্ধত্ব, অরজস্কত্ব ও সুন্দরত্ব এই পাঁচটি মরকতের প্রধান গুণ, এই সকল গুণযুক্ত মরকত সর্বপাপক্ষয়কর । ৩৭৪ । ৩৭৫ ।

* *Vide anti.*

मूलम् ।

धनधान्यादिकरणे तथा सैन्यक्रियाविधौ ।
विषरोगोपशमने कर्मस्वाथर्व्वणेषु च ।
शस्यते मुनिभिर्यस्मादयं मरकतो मणिः ॥ ३७६ ॥

अथ मरकतच्छाया ।

वर्हिपिच्छसमाभासश्चासपक्षसमाः पराः ।
हरित्काचनिभाश्चान्ये तथा शैवालमन्निभाः ॥ ३७७ ॥
खद्योतष्टसङ्काशा बालकीरसमत्विषः ।
नवशादलसच्छायाः शिरीषकुसुमोपमाः ॥ ३७८ ॥
एवमष्टौ समाख्याताश्चाया मरकताश्रयाः ।
छायाभिर्युक्तेषां मणिः श्रेष्ठं मरकतं भवेत् ॥ ३७९ ॥

तर्जमा ।

रत्नपारक्षी पण्डित कहते हैं, के धनधान्यादि ज्यादा करनेकेवास्ते लठाइको वक्त, जहरके रोगकेवास्ते और अथर्व्ववेदके विधिके कर्म करणे समे उसी सब काममे पान्नेकी मणि वज्रत् आच्छि है । ३७६ ।

मयूरकी पुंच, नीलकण्ठ पक्षीका पङ्क, सवुज काच, शेवाल, भग्युगनीकी पिठ, शुगेके वाच्चे, नइ घास और शिरीषफुल, यही आठप्रकारकी छाया पान्नेमे देख्लाइ देति है, और यही आठ किसिमका छायाविशिष्ट पान्ना वज्रत् आच्छा है । ३७७ । ३७८ । ३७९ ।

TRANSLATION.

376. According to the authorities, the Emerald causes increase of wealth, brings about success in war, cures cases of poisoning, and renders successful the rites performed according to the *Atharva-Veda*.

Shades of the Emerald.

377—379. The shade of an Emerald is seen to resemble the hue of one or other of the following eight objects :—

The peacock's tail, the wing of the *Nilakantha*,* yellow glass, moss, the glowworm's back, the young of a parrot, fresh grass, or the *Sirisa*† flower. Emeralds which possess these shades, are superior.

অনুবাদ ।

রত্নতত্ত্ববিশারদ পণ্ডিতেরা কহেন, ধনধান্যাদিরুদ্ধি-
করণে, যুদ্ধে, বিষরোগনাশনে এবং অর্থকর্ষবেদোক্ত কশ্মে
মরকত মণি অতিপ্রশস্ত । ৩৭৬ ।

মরকতের ছায়া ।

ময়ূরপুচ্ছ, নীলকণ্ঠপক্ষিপক্ষ, হরিদ্বর্ণ কাচ, শৈবাল,
খদ্যোতপৃষ্ঠ, শুকশিশু, নূতন তৃণদল ও শিরীষকুসুম, এই
অষ্টবিধ পদার্থের ন্যায় ছায়া মরকতে লক্ষিত হয় এবং এই
অষ্টপ্রকার ছায়াবিশিষ্ট মরকতই সর্বশ্রেষ্ঠ । ৩৭৭।৩৭৮।৩৭৯।

* A blue-necked jay.

† Vide ante.

मूलम् ।

शैवालवल्लीरौच्छायं सुरङ्गं चासर्वजितं ।

अनघं तन्मरकतं प्राहुः सर्वविषापहं ॥ ३८० ॥

यत् सन्निधौ षितं रत्नमन्यन्मरकताद्भवेत् ।

श्रेयस्कामैर्न तद्द्वार्यं केतव्यञ्च कथञ्च न ॥ ३८१ ॥

कृत्रिमत्वं सहजत्वं दृश्यते शूरिभिः क्वचित् ।

घर्षयेत् प्रस्तरे व्यङ्गः काचस्तस्माद्विपद्यते ॥ ३८२ ॥

लेखयेत्लौहभृङ्गेण चूर्णनाथ विलेपयेत् ।

सहजः कान्तिमायाति कृत्रिमो मलिनायते ॥ ३८३ ॥

तर्जमा ।

जो पान्ना शेवारके समान कायायुक्त, वज्रत् सुन्दर-
रङ्ग और चासके अयेवसे वर्जित, पण्डित लोग उसको
वेकिमत अर्थात् अन्मोल और तामाम जहरोका नाश
करनेवाला कहते हैं । ३८० ।

पान्नेके सेवाय दोस्रा रत्न टुट जानेसे अपने भालाइ
चाहेनेवाले उसको कभी पहरेङ्गे नहि और खरिदेङ्गे
नहि । ३८१ ।

जो पान्ना भुंठा मालुम होगा, उसको किसी साञ्चे
पान्नेसे घिसना चाहिये, तब भुंठा पान्ना टुट जावेगा । ३८२ ।

लौहभृङ्ग (एक किसिमके लोहेकी कलमके उडिया
जिस्से तालपत्रपर लिखते हैं) से खत् देकर चूना लागा-
नेके भुंठा पान्ना मलिन हो जावेगा और आमल पान्ना
वज्रत् साफ होगा । ३८३ ।

TRANSLATION.

380. An Emerald which is furnished with a shade like moss, which is of a fine color, and which is free from flaws, is a priceless gem, and is considered an antidote to poisons of all kinds.

381. Any gem excepting an Emerald found to be broken should not be worn ;—nay, should not be bought by one who has a care for his good.

382. Any Emerald which raises doubts as to its genuineness, should be rubbed against a real one, when the former, if false, will be broken.

383. Or scratch an Emerald with *Lauhavringa*,* and then smear it with lime. By this process a false Emerald will grow exceedingly dim, while a real one will attain additional brilliancy.

অনুবাদ ।

যে মরকত শৈবালের আয় ছায়াবিশিষ্ট, অতিসুন্দর বর্ণযুক্ত এবং ত্রাসবর্জিত, পণ্ডিতেরা তাহাকে অমূল্য ও সর্ববিষনাশক বলিয়া থাকেন । ৩৮০ ।

মরকত ভিন্ন অন্য রত্ন ভগ্ন হইলে শ্রেয়োহর্থী ব্যক্তি কখনই তাহা ধারণ, এমন কি ক্রয়ও করিবেন না । ৩৮১ ।

যে মরকতকে কৃত্রিম বলিয়া সন্দেহ হইবে, তাহাকে কোন অকৃত্রিম মরকতের সহিত ঘর্ষণ করিলেই কৃত্রিমখানি ভগ্ন হইয়া যাইবে । ৩৮২ ।

লৌহভূঙ্গ (একপ্রকার লৌহলেখনী, উড়িয়ারা বাহা-দ্বারা তালপত্রে লিখিয়া থাকে) তদ্বারা অঙ্কিত করিয়া চূণ লেপন করিলে কৃত্রিম মরকত অত্যন্ত মলিন হইয়া যাইবে এবং অকৃত্রিম মরকত অধিকতর উজ্জ্বল হইবে । ৩৮৩ ।

* The iron pen with which an *Uriya* writes on his palm leaf.

मूलम् ।

भस्मातकः पूतिका च तद्वर्णस्यानुयायिनः ।
 मणैर्मरकतस्यैते लक्षणीया विजातयः ॥ ३८४ ॥
 क्षौभेण वाससा घृष्टा दीप्तिं त्यजति पूतिका ।
 लाघवेनैव काचस्य शक्या कर्तुं विभावना ॥ ३८५ ॥
 तुलया पद्मरागस्य यन्मूल्यमुपजायते ।
 लभतेऽभ्यधिकं तस्मान्मणिर्मरकतं शुभं ॥ ३८६ ॥
 तथा च पद्मरागाणां दोषैर्मूल्यं विहीयते ।
 ततोऽस्मिन्नधिका ज्ञानिर्दोषैर्मरकते भवेत् ॥ ३८७ ॥

तर्जमा ।

जिस् पान्नेका रङ्ग भेला या पुंइ शाकके समान है,
 वह विजातिमे सुमार किया गया है । ३८४ ।

रेशमी काण्डे से घिस्नेसे पोतके ऐसा रङ्गदार भुंठा
 पान्ना अपनेके चमक छोड़ देगा, और सवुजकाचका
 वनायाऊया पान्ना हालका होनेसे अनायास मालुम हो
 जावेगा । ३८५ ।

एक आदद माणिक, एक आदद पान्ना अगर ओजनमे
 समान हो, तो पद्मरागसे पान्नेका दाम ज्यादा होगा । ३८६ ।

जिस् अयेवसे पद्मराग अर्थात् माणिकका दाम कम
 होता है, पान्नेका उस् अयेव होनेसे बड्डत् दाम कम
 होगा । ३८७ ।

इति मरकतका वयान ।

TRANSLATION.

384. An Emerald which resembles in color the *Bhelá** fruit or *Putiká* is not classed with first-rate Emeralds.

385. A *putiká*-colored† false Emerald on being rubbed with a piece of linen, will lose its brightness; and a false Emerald composed of yellow glass can easily be detected by its lightness.

386. If a Ruby and an Emerald weigh equally, the Emerald is the more precious.

387. That defect, the existence of which lessens the price of a Ruby, reduces that of an Emerald still more.

অভ্বাদ।

যে সকল মরকতের বর্ণ ভেলা বা পুতিকা শাকের সদৃশ, তাহারা বিজাতিমধ্যে পরিগণিত। ৩৮৪।

ক্ষৌমবস্ত্রে ঘর্ষণ করিলে পুতিকার ন্যায় বর্ণবিশিষ্ট কৃত্রিম মরকত স্বীয়দীপ্তি পরিত্যাগ করিবে, এবং হরিদ্বর্ণ কাচদ্বারা কৃত্রিম মরকত প্রস্তুত করিলে লঘুভারতাদ্বারা তাহা অনায়াসে উপলব্ধি হইবে। ৩৮৫।

একখণ্ড পদ্মরাগ ও একখণ্ড মরকত যদি ওজনে সমান ভারী হয়, তাহা হইলে পদ্মরাগ অপেক্ষা মরকতের মূল্য অধিক হইবে। ৩৮৬।

যে দোষে পদ্মরাগের মূল্য অল্প হইয়া থাকে, মরকতে সে দোষ থাকিলে তাহার মূল্য অত্যন্ত অল্প হইবে। ৩৮৭।

ইতি মরকত।

* A certain fruit with which Hindu washermen mark the clothes.

† A species of culinary plant.

THE EMERALD.

Its properties.

THE beautiful green color which the Emerald possesses has not been surpassed by any other gem. This color is in pleasing contrast with the lime-stone matrix in which the gem is found. Formerly it was supposed that the coloring matter of the Emerald was the oxide of chrome, but the quantity of chromic acid, obtained by Mr. Lewy, on analysis, was so small as to be inappreciable. He gives it as his opinion that the beautiful tint of the Emerald is produced by some organic substance, which, he imagines, is a carburet of hydrogen, similar to that termed chlorophylle, which constitutes the coloring matter in the leaves of plants. The Emeralds of the darkest tint contain the largest amount of organic matter; and it is remarkable as a test that at a low heat the Emerald loses the color and becomes white and opaque, whilst the minerals of which the coloring matter is chrome (as the chrome Garnet, "Uwarowite") remain unaffected by intense heat. It is possible that the organic coloring matter of the Emerald may be derived from the decomposition of the animals whose remains are now fossilized in the rock which forms the matrix of the gem. This rock, as stated before, is a lime-stone slightly bituminous, often black with white veins, and con-

taining ammonites and other shells. Mr. Lewy has also arrived at the conclusion that the Emerald has been formed in the wet ways, that is to say, it has been deposited from a chemical solution. This stone has the same chemical properties as the Beryl or Aquamarine—except in color, which, in the case of the latter, is light blue or sea-green. It belongs to the hexagonal system of crystallization and is found in hexagonal prisms truncated at both ends. Its hardness is between 7·5 and 8. It is scratched by Spinel and can scratch Quartz with difficulty, (though specimens vary in this respect.) It is the lightest of all hyalines, its specific gravity being from 2·67 to 2·75, and its bulk is very large, compared to its weight—it being nearly double the size of a Sapphire of equal weight. It is transparent and its lustre is vitreous. It does not lose its beauty by artificial light. It is so brittle and is so soft just when it is taken out of the mine, that it crumbles by friction, but hardens by being exposed to the air. On account of this softness, it loses somewhat of the intensity of its color by long use. It possesses double refraction, though in a very small degree and acquires positive electricity by friction. It generally remains unchanged before the blow-pipe, and if it changes at all, it becomes a shade cloudy. With borax it fuses into a pale green substance much like glass. Acids cannot affect it, but it can be slowly dissolved with microsmic salt, (salt of phos-

phorus). It is composed of silica 68·5; alumina, 15·75; glucina, 12·50; peroxide of iron, ·1; lime, ·25; oxide of chrome, ·3, the rest being made up of traces of magnesia, lime and soda. Its cleavage is imperfectly basal.

Where found.

The Emerald is now to be found in all the four quarters of the globe.

Europe.—Emeralds of the finest quality have been found in the Ural and Altai mountains. The first Emerald, found in this place (in 1830), was discovered accidentally by a charcoal-burner, at the root of a tree in the district of Perni, (east side of the Ural). A regular working of the bed, which followed at once, resulted in the discovery of several good Emeralds, (one of which weighed $101\frac{1}{4}$ carats). The supply has now diminished. Several dark-green and six-sided stones are supplied by Salzburg in Austria. These are not so very transparent as they should be.

Asia.—Several beds of Emeralds are found on the Chinese borders of Siberia and in parts of Burmah, in sands, or beds of small rivers, mixed with pure gold and Spinel. It is a matter of question whether India has ever produced Emeralds. Some that are sent to Europe bear marks of unfinished cutting, (evidently performed by the Indian lapidaries,) and have to be recut there, in order, that they might have their proper beauty.

These are so very unlike in nature to those that belong to South America, that all conjecturers have been at a loss to account for their real locality. A large Emerald, of a medium-sized hen's egg, presented to the Queen Victoria, by the King of Oudh, is said to have been found in Burmah.

Africa.—Those found in Egypt are the most esteemed. Pliny mentions the rocks about Coptos, as containing the celebrated mines of old. According to Mahomed Ben Mansur (13th century), the Emerald mines were situated on the borders of the land of the Negroes, which are still in the possession of the Khedive* De Laet points out the same locality in the 17th century. The mines most known at present are in the mountain of the Sahara, and the beds of the river Harrach (in Algiers), where it joins the river Qued Bouman. Some large specimens have been found in the Dolomite mountains.

America.—This is the place from which the best Emeralds come. The conquest of Peru by the Spaniards has opened a rich field to merchant-jewelers. The conquerors got possession of several large-sized stones, one of which was as big as a pigeon's egg. A large number of Emeralds was taken from the temple of the Sun. When one of the Peruvian chiefs fell into the hands of the Spaniards, he had on his person a collar of Emeralds of large size and of

* This word is evidently a form of the Sanskrit word *Khitipa*, which means literally, *Ruler of the land*.

great lustre. They also took possession of the large collection of Emeralds which had remained for centuries in charge of the priests of "Esmeralda"*—a large Emerald of the size of an ostrich's egg, which was supposed by the natives of Manta Valley to have been the abode of the goddess of the same and which was worshipped by them on occasions of high festivals, by the offering of as many of her own daughters (small Emeralds), as they could afford to bring. A Dominican friar, who accompanied the Spaniards, declared that the test of the true Emerald was its infrangibility. The ignorant soldiers, who knew nothing of the brittle character of the stones, began to put them to the test as dictated by the priest, by placing them under the hammer—the result being, as may be imagined, the indiscriminate destruction of a vast number of good and large Emeralds. It is said that the advice of the friar proceeded from interested motives, his object in diminishing the number of Emeralds obtained, being to sell those that he had collected for himself, to the best advantage. Most of the Emeralds now come from Santa Fé and the Tunka Valley, between the mountains of New Granada and Popagan. The Peruvians believed that the Eme-

* Stevenson, in his "Residence in South America, Vol. II.," speaks of the neighbourhood of Las Esmeraldas, as follows; "I never visited it, owing to the superstitious dread of the natives who assured me that it was enchanted and guarded by an enchanted dragon, which poured forth thunder and lightning on those who dared to ascend the river!"

ralds ripened in the matrix just as the fruit does upon the tree; that it was first colorless, and became gradually green, that corner first, which faced the sun. In corroboration of this belief, Pierre De Rosnel, in his book published in 1664, speaks of a Peruvian, who had seen, in Cuzco, an Emerald, a corner of which was green, and the remainder purely white. Philip II. was desirous of obtaining this marvel, but unfortunately the owner of it had shortly before caused the white corners to be rounded off, thinking that this peculiarity detracted from its merit.

The Emerald as known to the ancients.

THAT the Emerald was known to, and much used by, the ancients, admits of no question whatever. It is called in Arabia, Zamarut; in Chaldean, Ismaragdon; in Greek, Smaragdus; in Latin, Smaragdus; in Spanish, Esmeralda; in French, Emerande; in Italian, Smeraldo. It will appear that the name has undergone but little change in its course through the various countries and that it is evidently derived from the Sanskrit term, "Marakata." Ornaments made of this stone have been excavated from Pompeii and Herculaneum. Similar ornaments have been found in the ruins of ancient Rome and on the Egyptian mummies. Theophrastus says that "the Smaragdus possesses also some peculiar properties, for, it assimilates the color of the water into which it is thrown

to its own color." "It is also good for the eyes ; on which account, people wear ring-stones made of it, for the sake of looking at them." Pliny writes about it at great length. In one place he says ;—"It is said that the tomb of Hermias, a prince of that island, which stood on the coast near the Tunny-fishery, was surmounted by a marble lion, the eyes of which were made of these Emeralds, (a proof of their large size and little value), and shot forth such lustre upon the sea as to scare away the fish ; nor could the cause for a long time be discovered, until the gems in the eyes were changed." The Emerald was for a long time called the Nero-nianus, on account of its being a great favorite of the Emperor Nero, who used to see the feats of the gladiators, through an eye-glass of Emerald.* Seneca speaks of Democritus of Thrace as having been possessed with the power of imitating the Emerald and of throwing the fire and color of this stone into a common pebble. Isidorus (Bishop of Seville, 630 A. C.) speaks of the Emerald thus :—"It surpasses in greenness all green stones and even the leaves of plants, and that it imparts to the air around it a green shimmer ; that its color is most soothing to the eyes of those engaged in cutting and polishing the stone." Psellos, in the

* Maximilian II. was credited with the possession of a ring set with an Emerald, by the reflection on which he discovered one of his courtiers helping himself to the contents of a gold cup, (filled with ducats—a present to the Emperor), while all were occupied in looking at a grand show, out of the windows of the reception room.

11th century, speaks of it;—"It is leek-green, playing easily into gold and blue, and that it has power, when mixed with water, to heal leprosy and other diseases." An Emerald mine, unquestionably known to the ancients, was discovered in the mountains of Zebarah, (near the Arabian sea,) by Monsieur Caillaud, a French traveller who had undertaken a scientific expedition, at the request of the Pacha of Egypt. He saw ropes, baskets, lamps, levers, tools and utensils of various kinds, lying about all over the place. The Persians used the Emerald, in preference to all other gems, for adorning their jewelled goblets. Ben Mansur says, "several bits of Emerald united together upon one surface, by means of *mina* (green glass) are called Astar." This was evidently borrowed of the Romans. The tradition of the Sacro Catino may have given the idea to the ancient nations. The Sacro Catino was the celebrated Emerald dish, which the Queen of Sheba had, along with other gems, offered to Solomon, (who deposited it in the Temple,) and out of which Jesus Christ was said to have eaten the Last Supper. It was taken out of Palestine by the Genoese Crusaders in the 12th century, and was pledged by them for 9,500 livres: It was afterwards redeemed and placed in the church of San Lorenzo, guarded by Knights of Honor and exhibited once a year with great ceremony. It was then seized by the French and carried to Paris, where, after careful examination, it

was pronounced to be a *piece of green glass*. At the Congress of Vienna (1815), Victor Emmanuel, the King of Italy, insisted upon having the sacred dish, only for the purpose of restoring it to the church of San Lorenzo. The Italians say, that the substitution of the green glass for the real dish was made by the guardians of the sacred relic, before it was taken to Paris.

In the Middle Ages, the Emerald was used to ornament church treasures. In the tiara of the Popes, there was an Emerald, one inch long and $1\frac{1}{4}$ inch thick. There was also a brilliant Emerald in the Crown of Charlemagne.

Ben Mansur divides the Emerald into 7 classes, according to color :—I. The grass-green, (like the beautiful color of the little worms that are often seen in the grass.) II. The Basil-green. III. The Leaf-green. IV. The Verdigris-green. V. The Euphorbium-green. VI. The Myrtle-green. VII. The Soap-green, (which is the worst quality—pale, opaque, and resembling frozen oil.)

The Emerald has been in use amongst the Hindus from time immemorial. They use it profusely in ornaments and fancy articles. It is used as a pendant for the ear and bracelet for the arm. Ranjeet Sing used a bracelet made of one of the finest Emeralds known. Emeralds are often drilled through and strung together to form beads or nose-rings. They are used in snuff-boxes or as paper-slice, hooka-pipe, &c.

Engravings on Emerald.

PLINY says, that on account of its beauty and costliness, "by the common consent of mankind, the stone was spared, being not allowed to be engraved." The fact is, that engraved *real* Emeralds are seldom met with. A very few can be mentioned. One bore the intaglio head of the Emperor Hadrian, another, that of his consort Sabina, a third, the heads of both facing each other. An intaglio head of the Solar Lion, in full relief, with open jaws, furious and life-like, was engraved upon an Emerald of a very fine color and lustre and of very great value. The Devonshire parrure also shows a very large and beautiful Emerald cut into a Gorgon's head in high relief. The Persians were in the habit of engraving upon Emeralds the figures of eagles or beetles, believing in their power of procuring royal favors and of averting tempests. One of these charms had engraved upon it a head of Jupiter within a coiled serpent resting upon a crocodile, surrounded by the symbols of the Planets. The celebrated five Emeralds, which Fernando Cortez brought from the "Golden Castile" (America,) and gave as a wedding present to his bride in 1529, were wonderful specimens of Mexican ingenuity. "The first was in the form of a rose; the second is in that of horn; the third, like a fish with eyes of gold; the fourth was like a little bell with a fine Pearl for the tongue; on the rim of

which was the inscription in Spanish, 'Blessed is He Who created thee.' The fifth, which was the most valuable, was a small cup with a foot of gold, and with four little chains of the same metal attached to a large Pearl as a button." Several texts from the Koran have been found on the Emerald. The Hindus have sometimes these stones carved into figures of idols. In his "Narrative of a voyage round the world in 1835—6—7," W. S. W. Buschenberger, M. D., mentions the following:—"In the temple of Boudha, in Siam, there is the figure of the god two feet high, said to be cut of a single Emerald. This idol had two brilliants, flashing light through the temple, in place of eyes, which cost in Brazil twenty thousand Dollars. The value of the whole god s inestimable. I doubted its genuineness, but Prince Momfani assured me it was an Emerald, and not a Beryl as I suggested."

The Cutting of Emerald.

THE Emerald is cut on a copper wheel with emery and polished on a tin one with rotten stone. It is generally trap-cut. The object of cutting it as a brilliant, with rounded tables, is to disguise flaws which would otherwise come to view. The Emerald can be cloven at right angles to its axis. Advantage is taken of this by the Indians, in whose ornaments flat stones of large size are often seen,—simply on this account.

*The Price of the Emerald: its Flaws and Defects:
Imitations.*

IN value, the Emerald ranks next to the Ruby. Latterly it has risen enormously in value and has become a great favorite, owing to its uniform pleasing effects, both by night and day. The price depends to a great extent upon its color; for example,

A light color, almost white, is worth 5/ a carat.

Lightest green 20/ „

A fair body of color 100/ „

Good color, with flaws, from £10 to £15 „

Pure color and clear ... £20 to £30 „

Very fine dark color, velvety, and without flaws, as	} £50 to £60 „
high as	

A perfect Emerald should be of a rich, soft, lively, pure, meadow green and without any flaws. But an Emerald without flaws is a rarity. Perhaps there is no other gem which suffers more from inequality of formation, color, transparency and from clouds and specks than the Emerald. The defect is inherent in the stone to such an extent that “an Emerald without flaws” has become a proverbial expression to mean unattainable perfection. Even the smallest Peruvian stone will show one or more specks when cut. In fact, the total absence of any flaws in it should put the would-be purchaser on guard, as there is no other precious stone which can be more perfectly imitated in glass or counter-

feited, nay, surpassed by paste. There were several pamphlets in Pliny's time, which gave directions for making counterfeit Emeralds. The Rock-Crystal had to be heated and plunged into Verdigris, dissolved in Turpentine. The Crystal became full of minute cracks, into which the coloring fluid entered and tinged the whole substance. Great care was taken in so forming the surface as not to shew these cracks prominently upon it. A large flat Emerald, if so held as to reflect the light, will look as if it is silvered at the back; its green will disappear when its plane is brought to certain angle with the incident ray and in the same position it will exactly appear as a bit of looking-glass. This singular change is not to be observed in any other colored-stone. Ben Mansur says, that an Emerald can be distinguished from the Jasper, the Green Laal (Spinel) and the Mina (green glass,) by its polish. In fact, the lustre of the Emerald even in the palest specimens is such as to make it impossible to be mistaken for any other stone of similar color. The ancient glass Emeralds were far superior to the modern pastes, in color, lustre and hardness. A specimen of the former, found at Rome, had been recut and set in a gold ring. Some jewellers, whenever they come across a fine green paste, get it cut and facettted for a ring-stone and sell it for an Emerald to the inexperienced. The Cingalese are known to collect the thick bottoms of wine-bottles, out of which they cut very good

Emeralds, which they sell to the sailors. The Brighton Emeralds are made of similar stuff. The lapidaries of the place purposely throw away the broken bottles into the sea, where, through the attrition of the shingle, they become transformed into natural pebbles and thus bring to the clever artists a good profit.

Pebbles of Quartz are often mistaken for Beryls and *vice-versa*. If Emerald or Beryl, the fracture will be in planes; if Quartz, it will never be in a straight line but conchoidal.

Marvellous and Medicinal Properties.

THIS stone was dedicated to Mercury and was supposed to bestow wealth, eloquence and a knowledge of futurity. Used, as an amulet, about the neck, or set in a ring, it preserved women in childbirth and put evil spirits and vain terrors to flight. It was an infallible test of chastity and betrayed or punished its violation by flying into pieces. The following lines by Miss Landon was evidently suggested by this particular virtue of the stone:—

“It is a gem which hath the power to show,
If plighted lovers keep their faith or no :
If faithful, it is like the leaves of spring ;
If faithless, like those leaves when withering.

“Take back again your Emerald gem,
There is no color in the stone ;
It might have graced a diadem,
But now its hue and light are gone.”

* * * * *

According to an ancient author, "he who dreams of green gems will become renowned and meet with truth and fidelity." Even in the modern times, the fall of an Emerald from its setting has been considered an ill-omen. When George III. was crowned, a large Emerald fell from his diadem. The superstitious attribute to this—the loss of America during his reign.

Being like all precious stones, "of a cold, dry nature," the Emerald had very potent medicinal virtues. Applied to the lips, it stopped hemorrhage. When hung round a child's neck, it prevented epileptic fits. It was a restorer of sight and memory. Where it failed to cure any disease or prevent any evils, it shivered into atoms, "being," says Boëtius de Boot, "as it were, bound to expel the evil or confess itself vanquished in the combat it sustains." He also gives directions for extracting out of Emeralds the *coloring matter*, which, taken internally, was considered a powerful remedy for many diseases. Amongst the medicinal virtues of the Emerald, he mentions its power of curing dysentery, epilepsy, venomous bites, and pestilential fevers, and gives the following prescription for them:—"Pound the Emerald in an iron mortar, sift the powder through muslin, then cover it with *spiritus urinæ* (Sal volatile); the spirit must be distilled off, leaving the powder of a grey color, but which will communicate that of the Emerald to spirits of wine."

Celebrated Emeralds.

THERE are few Emeralds which are known to possess any historic interest. A finger-ring, (diameter, $1\frac{1}{4} \times 1\frac{1}{5}$ inch), cut out of a solid piece of Emerald of the purest quality, with two Emerald drops and two collets set with Rose Diamonds and Ruby borders,—once belonging to the Emperor Jehangir of Delhi, whose name is engraved on it—was presented by Shah Suja to the East India Company, and was afterwards purchased by the late Lord Auckland, Governor-General of India. It is now in the possession of Hon. Miss Eden. There is also one in the possession of Duleep Sing, which is three inches long, two inches wide and $\frac{1}{2}$ an inch thick. It is of a rare beautiful color and with very few specks. It was, we believe, shown in the Great Exhibition of 1851. The Russian, Saxon, and Papal Crowns contain beautiful and large Emeralds. There is a Crystal of Emerald in the Austrian treasury which is said to weigh 2,000 carats. The Duke of Devonshire has one whose weight is nearly 9 ounces. It came from the Muzo Mines of New Granada, near Santa Fé di Bogota and was purchased by the Duke from Dom Pedro. It is two inches in diameter and is of the finest color. It is still uncut.

There are some very good Emeralds in Bengal, amongst which we may mention those that are in the estates of the late Rajah Chunder Nauth Roy, of Nattore, of the late Baboos Kally Coomar Tagore

and Soobuldas Mullick of Calcutta. Amongst the jewels, belonging to the estate of the Hon'ble Maharajah Joteendro Mohun Tagore, Bahadoor, is an Emerald of about 31 ratis and of exactly the same color as the green grass ; another of about 9 ratis and a third of about 5, (the last, without any flaws whatever)——all set in rings. There is also a large stone set in a snuff-box and also one very beautiful paper-slice in the possession of the above Maharajah. One Emerald set in a ring, belonging to the estate of the late Hon'ble Prosonno Coomar Tagore, c. s. l., has engraved upon it, its owner's name in the Persian character. It is now in the possession of the Hon'ble Maharajah.



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22

अथ पुष्परागः ।

मूलम् ।

आपीतपाण्डुरचिरः पाषाणः पुष्परागसंज्ञस्तु ।
 कौरुण्टको नाम स्यात् स एव यदि लोहितापीतः ॥ ३८८ ॥
 आलोहितस्तु पीतः स्वच्छः काषायकः स एवोक्तः ।
 आनीलशुक्लवर्णः स्निग्धः सोमालकः स्वगुणैः ॥ ३८९ ॥
 अत्यन्तलोहितो यः स एव खलु पद्मरागसंज्ञः स्यात् ।
 अपि चेन्द्रनीलसंज्ञः स एव कथितः सुनीलः सन् ॥ ३९० ॥
 मूल्यं वैदूर्यमणेरिव गदितं ह्यस्य रत्नशास्त्रविदा ।
 धारणफलञ्च तद्वत् किन्तु स्त्रीणां सुतप्रदो भवति ॥ ३९१ ॥

पुष्पराग अर्थात् पुखराजका वयान ।

तर्जमा ।

थोड़ा पीलापनलियेऊये मनोहर, थोड़ा सफेद रङ्ग पत्थरको पुष्पराग अर्थात् पुखराज कहते हैं, बही पुखराज थोड़ा पीलापनलियेऊये लालरङ्ग होनेसे कौरुण्टक कहलाता है, और थोड़ा सु,खीमायेल जरद् रङ्ग और स्वच्छ होनेसे काषाय कहलाता है, और थोड़ा सु,खीमायेल सफेद रङ्ग और स्निग्ध होनेसे सोमालक कहलाता है, और बज्जत् लालरङ्ग होनेसे पद्मराग कहलाता है, और बज्जत् नीला होनेसे इन्द्रनील कहलाता है । ३८८ । ३८९ । ३९० ।

रत्नपारुली पण्डितलोग कहते हैं पुखराजका मूल और पहेरनेका फल लशुनियाके समान है । खाम् करते बांज स्त्री पुखराज पहेरनेसे लेड़केवाली हो सकती । ३९१ ।

THE TOPAZ.

TRANSLATION.

388—390. A certain ash-colored stone having a beautiful yellowish shade, goes by the name of Topaz. If it is red with a yellowish shade, it is called *Kauruntaka* ; if it is transparent and yellow with a pale-red lustre, it is called *Kasáyaka* ; if it is cool and white with a pale-red shade, it is called *Somálaka* ; if it is deep-red, it is called *Padmarága* ; and finally, if it is deep-blue, it is called *Indraníla*.

391. In worth and use, (say the authorities) Topazes resemble the coral,—with this difference, that by wearing a Topaz, a barren woman can get a child.

পুষ্পরাগ ।

অনুবাদ ।

ঈষৎ পীতের আভাযুক্ত মনোজ্ঞ পাণ্ডুবর্ণ প্রস্তরকে পুষ্প-রাগ কহে । সেই পুষ্পরাগ ঈষৎ পীতের আভাবিশিষ্ট লোহিতবর্ণ হইলে কৌরুণ্টক নামে, ঈষল্লোহিতের আভা-যুক্ত পীতবর্ণ ও স্বচ্ছ হইলে কাষায়ক নামে, ঈষৎ লোহি-তের আভাযুক্ত শুক্লবর্ণ ও ম্লিঞ্চ হইলে সোমালক নামে, অত্যন্ত লোহিতবর্ণ হইলে পদ্মরাগ নামে এবং অত্যন্ত নীলবর্ণ হইলে ইন্দ্রনীল নামে কথিত হয় । ৩৮৮। ৩৮৯। ৩৯০।

মণিশাস্ত্রবিৎ পাণ্ডুতেরা কহেন, পুষ্পরাগের মূল্য ও ধারণফল, বৈদূর্য্য মণির সদৃশ, বিশেষের মধ্যে পুষ্পরাগ ধারণ করিলে বক্ষ্যা স্ত্রীলোকও পুত্রবতী হইতে পারে । ৩৯১।

मूलम् ।

शण्पुष्पसमः कान्तग्रा स्वच्छभावस्तु चिकणः ।
 पुत्रदो धनदः पुण्यः पुष्परागमणिर्मतः ॥ ३६२ ॥
 ईषत्पीतञ्च सच्छायं स्वच्छं कान्तग्रा मनोहरं ।
 पुष्परागं भवेच्छुद्धं कथितं रत्नकोविदैः ॥ ३६३ ॥
 ब्रह्मादिजातिभेदेन तद्विज्ञेयं चतुर्विधं ।
 काया चतुर्विधा तस्य सितापीतासितासिता ॥ ३६४ ॥

तर्जमा ।

शण्के फुलक समान कान्तिविशिष्ट, स्वच्छ, चिकण,
 पुखराज बज्रत् पाक और इसी तरहका पुखराज पहेरनेसे
 वेलेड़केवाला लेड़केवाला और वेधन दौलतवाला होता
 है । ३६२ ।

रत्नपार्वती पण्डितके मतके अनुसार थोड़ा जरद् रत्न,
 कायाविशिष्ट, स्वच्छ और मनोहर कान्तिविशिष्ट पुखराज
 उत्तम है । ३६३ ।

जिस तरहसे ब्राह्मण, क्षत्रि, वैश्य और शूद्र चार जात
 होते हैं, उसी तरह पुखराजभी चार जात होता है और
 वही चार किसिमके पुखराजसे सफेद, जरद्, थोड़ा सफेद
 और कृष्ण यही चारप्रकारकी काया निकलति है । ३६४ ।

TRANSLATION.

392. A Topaz, beautiful as the *Sana** flower, transparent and smooth is sacred. By wearing this gem, a person who has no child may be blessed with one; and a poor man acquire riches.

393. According to the authorities, a Topaz which has a fine yellowish shade, and which is smooth, is excellent.

394. The Brahminical classification of castes holds also with Topazes : they emit white, yellow, whitish and black shades.

অনুবাদ ।

শণপুষ্পের ন্যায় কান্তিমান্, স্বচ্ছ ও চিক্ণ পুষ্পরাগ অতিপবিত্র, এইপ্রকার পুষ্পরাগ ধারণ করিলে অপুত্র ব্যক্তি পুত্রবান্ ও নির্ধন ব্যক্তি ধনী হয় । ৩৯২ ।

রত্নবিৎ পণ্ডিতদিগের মতে ঈষৎপীতবর্ণ, ছায়াবিশিষ্ট, স্বচ্ছ ও মনোহর কান্তিমান্ পুষ্পরাগই উৎকৃষ্ট । ৩৯৩ ।

ব্রহ্মাদি জাতিভেদে পুষ্পরাগ চারিপ্রকার হইয়া থাকে, এবং পুষ্পরাগ হইতে শুক্ল, পীত, ঈষৎ শুক্ল ও কৃষ্ণ এই চতুর্বিধ ছায়া নির্গত হয় । ৩৯৪ ।

* Cannavis Saliva.

मूलम् ।

सुच्छायपीतगुरु गात्रसुरङ्गशुद्धं

सिग्धञ्च निर्मलमतीव सुवृत्तशीतं ।

यः पुष्परामशकलं कलयेदमुष्य

पुष्पाति कीर्त्तिमतिशैर्यं सुखायुरर्थान् ॥ ३९५ ॥

कृष्णविन्दुङ्कितं रूचं धवलं मलिनं लघु ।

विच्छायं शर्करागारं पुष्परामं सदोषकम् ॥ ३९६ ॥

तर्जमा ।

जो आदमी उत्तम क्वायाविशिष्ट और वेअयेव जरद्
रङ्ग, भारी, सिग्ध, बज्जत् साफ, गोल और ठाण्डा पुखराज
पहरे, उसकी नाम्बरी, बल, सुख, उमर और दौलत
ज्यादा होति है । ३९५ ।

जो पुखराज क्खिटेदार, नीचा उंचा, सादारङ्ग,
थोड़ा मयला, ओजनमे हाल्का, कमरङ्ग और दुधक, ऐसा
पुखराज बज्जत् खाराफ है । ३९६ ।

इति पुखराजका वयान ।



TRANSLATION.

395. A man, who wears a faultlessly yellow Topaz possessed of a beautiful shade, weighty, exceedingly cool, flawless, and perfectly round, reaps fame, heroism, happiness, wealth, and length of days.

396. That Topaz which is spotted, rough, white, yet dirty, light, void of lustre, and containing grits, is noxious.

অনুবাদ।

যে ব্যক্তি উত্তম ছায়াবিশিষ্ট, পীতবর্ণ, গুরু, বিশুদ্ধবর্ণ, স্নিগ্ধ, অত্যন্ত নিশ্চল, উত্তম গোলাকার ও অত্যন্ত শীতল পুষ্পরাগ ধারণ করে, তাহার কীর্তি, শৌৰ্য্য, স্বথ, আয়ু ও অর্থ বর্দ্ধিত হয়। ৩৯৫।

যে পুষ্পরাগ বিন্দুচিহ্নাক্রিত, রুক্ষ, ধবলবর্ণ অথচ মলিন, ওজনে লঘু, ছায়াবিহীন ও শর্করায়ুক্ত, সেই পুষ্পরাগ দোষদূষিত। ৩৯৬।

ইতি পুষ্পরাগ।



THE TOPAZ.

Its Properties.

THE Topaz belongs to the trimetric or rhombic system of crystallization. Its specific gravity is greater than that of the Diamond—being from 3·6 to 4·2, but it is next to it in hardness—being 8 in the scale. It is scratched by Diamond only and can very easily cut Quartz. It possesses double refraction, though in a small degree; acquires electricity by heat, friction and pressure, and retains it for several hours. It is transparent and its lustre is vitreous. It is infusible in charcoal before the blow-pipe, but, under the influence of strong heat, the surface breaks immediately as blisters are formed thereon. With borax it fuses into clear glass and gets blue with cobalt solution. It yields hydrofluoric acid by the application of sulphuric acid, but is not affected at all by muriatic acid. Its cleavage is perfectly basal, *i.e.*, it breaks with a flat surface at right-angles with or across the prism. The Topaz is generally divided into two kinds, according to the difference in the chemical composition. Those called the Oriental Topaz, are composed of nearly pure alumina; those known as the Occidental, contain little more than 57 parts of alumina—the rest consisting of silica and fluorine.

Where found: Varieties of the Topaz.

THE Topaz is found in almost all the parts of the world, though it varies in color and appearance in almost every country, where it is met with. Next in importance to the Oriental Topaz, is that variety which comes from Brazil. Those from Villa Rica have a deep orange tint. The crystals, seldom exceeding 2 or 3 inches in length, are generally found in soft loose sandy clay. Those that come from the province of Minas Gerães, are found in rounded pebbles, perfectly pure and colorless. These are called "pingas d'agoa" or "gouttes d'eau," or the "Novas Minas," and, by the Portuguese, the "Slave-Diamond." These are capable of much higher polish than rough crystal. Some specimens of this kind have been found in Tasmania, where also some blue and green ones have been discovered, though these are more water-worn than those of any other place. Topazes of a fine pale-blue color are also found in the east of Siberia, together with Beryl, Felspar, Quartz, &c.; also in the Ural, north of Katherinburg, in Graphic, Granite and Albite. The Saxon Topaz, found at Altenburg, is generally of a clear, transparent yellow, extremely hard and very brilliant. It becomes perfectly white by being put in a small crucible or in a tobacco-pipe, covered with ashes or sand, and subjected to heat. It is also found in the Voigtland, 2 miles from Anerback, sometimes covered with a yellowish marl. The

Bohemian Topaz is of a deep hyacinth and sometimes of a brown hue. The so-called German Topaz is nothing more than a sort of glassy spar. The Topaz is also found in Connecticut, the United States, Peru, Ceylon, Asia-Minor, Great Britain, and Ireland, and the Hebridis.

The Topaz as known to the Ancients.

THIS stone was called in Hebrew,—“Pittdoh,” by Professor Aaron Pick, and “Pittdoh,” by Gesenius, who (the latter) thought, that it was derived from the Sanskrit word *Pita* (yellow) and that the Greek “Topásion” is a transposition from “Pittdoh” to “Tipdoh.” But the Topazion (found in an island of the same name in the Red Sea,) is not what is known as the present Topaz. Topazion is the modern Peridot, while, according to some, Chrysolite was the ancient name for the Oriental Topaz. The Topaz is one of the stones noticed in the Bible and was, in the Middle Ages, considered to be the emblem of Apostle James the Younger. It was also held in high esteem by the Greeks and Romans.

Cutting and Engraving.

THE Topaz is cut on a leaden wheel with emery and polished with tripoli. The form of cutting is the

full Brilliant, leaving the table smaller and the bezil rather deeper than in the Diamond. The grain (which is the technical expression for the cleavage surface) is well nigh impossible to polish and it becomes necessary for the lapidary to take a small angle from the cleavage plane, instead of cutting it flat, in order that the highest degree of brilliance might be obtained. Now-a-days, few stone-cutters pay the necessary amount of attention to secure the intense whiteness and lustre, which it should have, and the consequence is, a well-cut Topaz has become a rare article. The *Goutte d'eau*, if cut as a Brilliant, with a small table, will make a beautiful ornament.

There are still to be found several intaglios engraved on this stone by the Greeks. The Emperor Hadrian (Hadrianus Guildmus of Naples) was said to possess a Topaz seal-ring, upon which the following lines were engraved :—

“ Natura deficit
Fortuna mutatur
Deus omina Cernit.”

Pliny says, that this stone was found in the Alabaster mines, near the Egyptian city of Thebes. In the Bibliotheque Royal in Paris, is a signet-ring of Topaz, upon which the portraits of Philip II. and Don Carlos, are deeply cut. There is also a Topaz, of a citron-yellow tint, which represents an Indian Bacchus. There is in St. Petersburg a specimen of excellent workmanship on the Topaz,

upon which is engraved the Constellation of Sirius. A Persian jeweller is reported to be in the possession of a Topaz amulet, through which the words "From God alone is success" are bored, in Arabic characters. During his visit to Rome (1524 to 27), Cellini mentions, as one of the three finest antiques procured by him from that place, a perfect Topaz, as big as a hazel-nut, upon which was engraved a head of Minerva. But whether the stone was a real Topaz or not is a matter of question.

Its Price : Imitations.

THE Topaz is not so much liked now as it was 50 years ago. The fact is, it is now only used in the cheapest jewelry, in the jewelling of common Swiss clocks and for optical purposes. The rough stones, used for optical purposes, realize from 5 to 10s. per pound avoirdupois. The pink Topaz fetches better value—the price ranging between 40s. to £20 per ounce, according to the depth of the pink color. The Topaz is called by different names according to the difference of color in the specimens:—The Nova Mina is colorless; The Brazilian Sapphire is light blue; the Aquamarine is greenish; the Brazilian Chrysolite is greenish yellow; the Brazilian Ruby is the artificially obtained pink or rose color. It should be distinctly borne in mind that the fine pink in the Topaz is not natural;

it is obtained by covering a brownish yellow Topaz with sand and putting it to a low red heat. The experiment can also be tried by wrapping up the stone in German tinder, bound with thin iron wire, and then exposed to heat, either by setting fire to it or by putting it before the blow-pipe. Those which are of the peculiar brown color obtain this pink hue ; while the pale yellow ones become permanently white. The Topaz can be distinguished from the Chrysoberyl or a yellow Sapphire by putting their electrical properties to the test. A yellow variety of the Quartz is sometimes sold for the Topaz, but a careful reference to the characteristics of each will set the question of identity at rest. The Cairn-Gorm (a variety of the Quartz) is often called by the term "false Topaz," owing to its similarity with the stone. The Egyptian Topaz is sometimes passed off for the Oriental, but it is less hard. The true Topaz should be of a bright citron, and at times, of a bright clear gold color. The soft satin-like hue is the one most preferred.

*Marvellous and Medicinal Properties attributed
to the Topaz.*

LIKE the Ruby, the Topaz was gifted with the power of giving light in the dark. A Topaz given by Lady Hildegarde, (wife of Theoderic, Count of Holland) to Monsieur Adelbert, was known to give such a brilliant light throughout the chapel where

it was kept, that prayers could be read without the help of a lamp. According to the Ancients, the Topaz would become pale and obscure if it came in contact with poison. It soothed anger and quenched the heat of boiling water. It drove away sadness and night-mares, strengthened the intellect, sharpened the wit, bestowed courage and if bound on the left arm or hung round the neck, set in gold, it dispelled enchantments. If worn on the left hand, it preserved from sensuality. It was also supposed to possess great medicinal virtues. When powdered and taken in wine, it cured asthma, sleeplessness and many other diseases.

Celebrated Topazes.

THE finest Topaz on record is the one which Tavernier saw in the treasury of Arungzebe, when he had an audience with that Emperor in 1665. It weighed $157\frac{3}{4}$ carats and was of an exactly octagonal shape, with two rows of small facets, along the top of the besil. It was purchased by the Emperor, at Goa, for Rs. 1,80,000.

The Braganza, of which fuller notice has been taken under the heading, "Celebrated Diamonds," is universally believed to be a white Topaz of unusual brilliancy and extraordinary weight. There is a heavy crystal at St. Petersburg, which is $4\frac{3}{4}$ inches long and $4\frac{1}{2}$ wide, weighing 31lbs. A big lump of white Topaz, now in the British Museum,

was many years ago used by a London Marine store-dealer as a door-weight, and afterwards sold by him for 3 shillings. Its weight is about 12 lbs. avoirdupois.

There is, in the possession of the Hon'ble Maharajah Joteendro Mohun Tagore, Bahadoor, a very large Topaz, of a beautiful citron tint, weighing about 103 ratis, of very great brilliance and without any flaws whatever. There is also one, with the Maharajah, which is of a smoke-color and weighs about 200 ratis. It forms the pendant to a neck-lace of his family-idol at Moolajore.



अथेन्द्रनीलः ।

मूलम् ।

इन्द्रनीलस्य सम्भूतिः सिंहलद्वीपमध्यतः ।

नद्या रावणगङ्गायाः कूले पद्माकरे स्मृता ॥ ३६७ ॥

तत्रासिताञ्जलभृद्वसनामिभृद्ग-

शार्ङ्गविधाङ्गहरकण्टकलापिपुच्छैः ।

शुक्ले तरैश्च कुसुमैर्गिरिकर्णिकाया-

स्तस्मिन् भवन्ति मणयः सहशावभासः ॥ ३६८ ॥

इन्द्रनील या नीलम्का वयान ।

तर्जमा ।

सिंहलद्वीपके अन्तर्गतमे रावणगङ्गाके करिद पद्माकर-
देशमे इन्द्रनील या नीला पयदा होता है । ३६७ ।

तामाम इन्द्रनीलका रङ्ग समान नहि होता, कोइ कोइ
नीलकमल, नीलाम्बर, बज्रत् साफ तलवार, भ्रमर, कृष्ण-
जीका वदन, महादेवजीका कण्ठ, मयूरके पुंछका चांद,
और काले अपराजिताका फुलके समान है । ३६८ ।

SAPPHIRE.

“—————Now glow’d the firmament
With living *Sapphires*—————”

Par. Lost. B. IV.

TRANSLATION.

397. The Sapphire is found in the country of *Padmākara* near the river *Rāvana* Gangā in Ceylon.

398. All Sapphires are not of the same color. Those found in Ceylon resemble one or other of the following objects:—The blue lotus, a cloth dyed in blue, a polished sword, the *Bhramara*,* *Srī* Krishna,† *Mahādeva*’s throat,‡ the eye in a peacock’s tail, the black *aparājita*.§

অথ ইন্দ্রনীল ।

অনুবাদ ।

সিংহল দ্বীপের মধ্যগত রাবণগঙ্গার সম্বিহিত পদ্মাকর প্রদেশে ইন্দ্রনীল উৎপন্ন হয় । ৩৯৭ ।

ইন্দ্রনীলের মধ্যে কতকগুলি নীলপদ্ম, নীলবসন, স্মার্জিত করবাল, ভ্রমর, শ্রীকৃষ্ণ, মহাদেবের কণ্ঠ, ময়ূর পুচ্ছান্তর্গত চন্দ্রক, ও কৃষ্ণপরাঙ্গিতাপুষ্পের সদৃশ হয় । ৩৯৮ ।

* The black bee.

† A God analogous to the Cupid of classical mythology. His color is represented as beautifully gray.

‡ The throat of the Great Destroyer of the Hindu Triad is blue. He swallowed the poison that arose at the far-famed churning of the ‘Vasty Sea’—along with the moon, the nectar ‘the fair and lovely *Srī*’—the Impersonation of all loveliness and grace—*Mahādeva* took in the poison to save Nature and her works, but could not swallow it—a passage in Hindu Mythology rivalled only by the Suffering at Calvary.

§ A name applied to several plants, *Clitoria Ternatea*, *Marsilia Quadrifolia*, *Sesbania Ægyptiaca*.

मूलम् ।

अन्ये प्रसन्नपयसः पयसांनिधातु-

रस्वत्विषः शिखिगलप्रतिमास्तथान्ये ।

नीलीरसप्रभववुद्बुदभाश्च केचित्

केचित्तथा समदकोकिलकण्ठभासः ॥ ३८६ ॥

एवम्प्रकारविस्पष्टवर्णशोभाभिभासिनः ।

जायन्ते मणयस्तस्मिन्निन्द्रनीला महागुणाः ॥ ४०० ॥

श्वेतनीलं रक्तनीलं पीतनीलमथापि वा ।

कृष्णनीलं तथा ज्ञेयं ब्राह्मणादिक्रमेण तु ॥ ४०१ ॥

काया चतुर्विधा तस्या शृणु वक्ष्यामि लक्षणं ।

सितच्छायो भवेद्विप्रस्ताम्रच्छायस्तु क्षत्त्रियः ।

पीतच्छायस्तु वैश्यः स्याद्दुषलः कृष्णदीधितिः ॥ ४०२ ॥

तर्जमा ।

समुन्दरका साफ पाणि, मयूरका गला, नीलरङ्ग जलका
वुद्बुदा और कोकिलका कण्ठ इक्की सब चीजोंके समान
रङ्ग इन्द्रनीलमे देखा जाता है । और इसी किसिमका
इन्द्रनील सिंहलदेशमे पयदा होता है । ३८६ । ४०० ।

जिम् तरहसे ब्राह्मण, क्षत्रि, वैश्य और शूद्र चारजात
होते हैं, उसी तरह नीलम्मेभी चारजात होते हैं ।
सफेदीमायेल नीला, सुखीमायेल नीला, जरदीमायेल नीला
और सेयाहीमायेल नीला यही चारजात होता है । ४०१ ।

इसी चारजातका इन्द्रनील चारजातके कायाके जरि-
येसे जाना जाता है ; ब्राह्मणवर्णकी सफेद काया, क्षत्रि-
वर्णकी सुख काया, वैश्यवर्णकी जरद् काया और शूद्रवर्णकी
सेया काया तजविज् कि गेद्दु है । ४०२ ।

TRANSLATION.

399—400. The 'dark blue ocean,' the peacock's throat, the bubbles of blue water and the throat of the mad *Kokila*.* These kinds of the Sapphire are generally found.

401-402. A blue Sapphire with a white shade is a Brahmin; a blue one with a red shade is a Kshetraya; a Sapphire of the same color with a yellow lustre is a Vaisya; and finally a blue Sapphire shining in dark lustre is a Sudra.

অনুবাদ ।

সমুদ্রের নির্মল জলরাশি, ময়ূরের কণ্ঠ, নীলরসের বুদবুদ ও মত্তকোকিলকণ্ঠ, এই সকল পদার্থের সদৃশ বর্ণ ই সচরাচর ইন্দ্রনীলে লক্ষিত হয়, এইপ্রকার বর্ণবিভূষিত ইন্দ্রনীল সিংহলে জন্মিয়া থাকে । ৩৯৯ । ৪০০ ।

ব্রাহ্মণাদি বর্ণভেদে ইন্দ্রনীলের শ্বেতের আভাযুক্ত নীল, রক্তের আভাযুক্ত নীল, পীতের আভাযুক্ত নীল এবং কৃষ্ণের আভাযুক্ত নীল, এই চতুর্বিধ বর্ণভেদ হইয়া থাকে । ৪০১ ।

উক্ত চারি জাতি চারিপ্রকার ছায়া দ্বারা পরিজ্ঞাত হওয়া যায়, ব্রহ্মবর্ণের শ্বেতচ্ছায়া, ক্ষত্রিয়বর্ণের রক্তচ্ছায়া, বৈশ্যবর্ণের পীতচ্ছায়া এবং শূদ্রবর্ণের কৃষ্ণচ্ছায়া নির্দিষ্ট হইয়াছে । ৪০২ ।

* *Vide antè.*

मूलम् ।

यथा च पद्मरागाणां जातकञ्चितयं भवेत् ।
 इन्द्रनीलेष्वपि तथा द्रष्टव्यमविशेषतः ॥ ४०३ ॥
 यस्य मध्यगता भातिनीलस्येन्द्रायुधप्रभा ।
 तमिन्द्रनीलमित्याज्जर्महार्धं भुवि दुर्लभं ॥ ४०४ ॥
 यस्तु वर्णस्य भूयस्त्वात् क्षीरे शतगुणे स्थितः ।
 नीलभावं नयेत् सर्वं मच्चानीलः स उच्यते ॥ ४०५ ॥
 इन्द्रनीलस्तु नीलात्मा पद्मरागस्तु लोहितः ।
 आनीलशुक्लस्निग्धश्च मणिर्मरकतो भवेत् ॥ ४०६ ॥
 आलोहितमापीतञ्च स्वच्छं काषायकं विदुः ।
 आपीतपाण्डुपाषाणः पुष्परगोऽभिधीयते ।
 तमेव लोहिताकारमाज्जः कौरण्डकं बुधाः ॥ ४०७ ॥

तर्जमा ।

उत्तम, मध्यम और अधम अर्थात् पहिला, दोसरा और तिसरे दर्जेके हिसाबसे जिस् तरहसे पद्मराग तिन किमिम्का होता है, उसी तरहसे नीलाभी तिन किमिम्का होता है । ४०३ ।

जिस् इन्द्रनीलके बीचमे इन्द्रधनुकके समान आभा निकेल्ति है, वह इन्द्रनील बज्जत् दुर्लभ है, अनायास मिलनेसे बज्जत् किमतको विकता है । ४०४ ।

जो इन्द्रनील अपने एकशौगुणे दुधमे रहनेसे तामाम दुधको नीलरङ्ग कर दे, उसको मच्चानील बोलते हैं । ४०५ ।

रत्नके मध्ये जो नीलरङ्ग, वह इन्द्रनील ; जो सुखी-मायेल, वह पद्मराग ; जो सबुजरङ्ग, वह पान्ना ; जो थोड़ा नीलापनलियेज्जये और थोड़ा सुख, वह काषाय ; जो पीलापनलियेज्जये थोड़ा सादा, वह पुख्राज और वही पुख्राज सुखरङ्ग होनेसे कौरण्डक कहलाता है । ४०६ । ४०७ ।

TRANSLATION.

403. As Rubies are good, middling and bad,—so it is also with Sapphires.

404. That Sapphire whose interior gleams with the iris, is a rare gem of priceless worth.

405. That Sapphire which being thrown into a quantity of milk a hundred times its bulk, paints the whole mass with its native blue, is entitled a *mahánila*.

406-407. Of gems, those which are blue, are Sapphires; those which are red, are Rubies; those which are green, are Emeralds; those which are red with a shade of yellow are *Kasáyās*; those which are ash-colored with a yellow shade, are *Pushparágas*; those of the last which are red, are called *Kaurandakas*.

অনুবাদ ।

উত্তম, মধ্যম ও অধমভেদে পদ্মরাগ যেমন ত্রিবিধ হয়, ইন্দ্রনীলও সেইরূপ ত্রিবিধ হইয়া থাকে । ৪০৩ ।

যে ইন্দ্রনীলের মধ্যহইতে ইন্দ্রায়ুধের আভা বিনিঃসৃত হয়, সেপ্রকার ইন্দ্রনীল অতিদুর্লভ, দৈবাৎ প্রাপ্ত হইলে মহামূল্যে বিক্রীত হইতে পারে । ৪০৪ ।

যে ইন্দ্রনীল শতগুণ দুগ্ধে নিক্ষিপ্ত হইয়া নিজনীলবর্ণে সমুদায় দুগ্ধকে নীলবর্ণ করে, তাহাকে মহানীল বলে । ৪০৫ ।

রত্নের মধ্যে যেগুলি নীলবর্ণ, তাহারা ইন্দ্রনীল; যে গুলি লোহিতবর্ণ, তাহারা পদ্মরাগ; যেগুলি হরিদ্বর্ণ, তাহারা মরকত; যেগুলি ঈষৎপীতযুক্ত লোহিতবর্ণ, তাহারা কাষায়; যেগুলি ঈষৎপীতের আভাযুক্ত পাণ্ডুবর্ণ, তাহারা পুষ্পরাগ এবং সেই পুষ্পরাগ লোহিতবর্ণ হইলে কৌরগুণ বলিয়া অভিহিত হইয়া থাকে । ৪০৬ । ৪০৭ ।

अथेन्द्रनीलगुणाः ।

मूलम् ।

गुरुः स्निग्धश्च वर्णाक्ष्यः पार्श्ववर्त्तो च रञ्जकः ।

इन्द्रनीलः समाख्यातः पञ्चभिः सुमहागुणैः ॥ ४०८ ॥

प्रमाणेऽस्यो गुरुर्मणि कुलट्टद्विकरो गुरुः ।

स्नेहं स्रवन्निवाभाति स्निग्धो धनविवर्द्धनः ॥ ४०९ ॥

वालाङ्गाभिमुखो नीलो वमन्नीलां शिखां हि यः ।

वर्णाढ्यो नाम नीलोऽयं धनधान्यविवर्द्धनः ॥ ४१० ॥

नीलाका गुण ।

तर्जमा ।

गुरुत्व, स्निग्धत्व, वर्णाक्ष्यत्व, पार्श्ववर्त्तित्व और रञ्जकत्व यही पांच तरहका गुणयुक्त इन्द्रनील अंश है । ४०८ ।

जो इन्द्रनील कद्मे कोटा, और ओजनमे भारो, उसको गुरु कहते हैं, गुरु इन्द्रनील आवलात्की ज्यादाभी करता है ; और जिसके होनेसे हमेसा सुहृद्वत् होती है, उसको स्निग्ध कहते हैं ; स्निग्ध इन्द्रनील दौलतकी दृढ़ि करता है । ४०९ ।

सुवहर्के सूर्यके सामने रखनेसे जिस् इन्द्रनीलसे नील-वर्ण शिखा निकले, उसको वर्णाढ्य कहते हैं ; और वर्णाढ्य इन्द्रनील जरियेसे धन और धान्यकी दृढ़ि होती है । ४१० ।

Qualities of the Sapphire.

TRANSLATION.

408. Weight, coolness, depth of color, the quality of being *pārsvavartī** and beauty, invest a Sapphire with matchless worth.

409. That Sapphire which combines great weight with small bulk is called *Guru*† : such a gem conduces to increase of family. That which always gives out moisture is called *Snigdha*.‡ A *Snigdha* Sapphire brings on accession of wealth.

410. That Sapphire which, on being exposed to the morning sun, flames in a blue effulgence, is termed *Varnādhya*. It brings prosperity.

ইন্দ্রনীরের গুণ।

অনুবাদ।

গুরুত্ব, শ্লিষ্ণুত্ব, বর্ণাঢ্যত্ব, পার্শ্ববর্তিত্ব, ও রঞ্জকত্ব, এই পঞ্চবিধ গুণভূষিত ইন্দ্রনীলই শ্রেষ্ঠ। ৪০৮।

যে ইন্দ্রনীল প্রমাণে অতিঅল্প হইয়াও ওজনে অধিক ভারী হয়, তাহাকে গুরু কহে, গুরু ইন্দ্রনীল বংশবৃদ্ধিকর; যাহা হইতে সর্বদা স্নেহ নির্গত হয়, তাহার নাম শ্লিষ্ণু, শ্লিষ্ণু ইন্দ্রনীল ধনবৃদ্ধিকারক। ৪০৯।

প্রাতঃকালের সূর্য্যোভিমুখে ধারণ করিলে যে ইন্দ্রনীল হইতে নীলবর্ণ শিখা নির্গত হয়, তাহাকে বর্ণাঢ্য বলা যায়, বর্ণাঢ্য ইন্দ্রনীল দ্বারা ধনধান্যাদি বৃদ্ধি প্রাপ্ত হয়। ৪১০।

* See page 443.

† Literally heavy.

‡ Vide ante.

मूलम् ।

स्फाटिकं रजतं स्वर्णमन्यदा वस्तु तैजसं ।

पार्श्वस्थितं नीलमणेः पार्श्ववर्त्ती यशःप्रदः ॥ ४११ ॥

आश्रयं यस्य नीलस्य तमसेव समावृतं ।

रञ्जको नाम नीलोऽयं श्रीयशःकुलवर्द्धनः ॥ ४१२ ॥

अयेन्द्रनीलदोषाः ।

दोषान्नीले प्रवक्ष्यामि नामभिर्लक्षणैश्च षट् ।

अश्वकपटलच्छाया चासश्चित्रक एव च ।

वृद्धशगर्भरौक्ष्याणि महानीलेषु दूषणं ॥ ४१३ ॥

तर्जमा ।

जिम् इन्द्रनीलके एक जगहमे स्फटिक, रूपी, सोणा अथवा औरकोइ चमकनेवाला पदार्थ देखा जाय, उसका नाम पार्श्ववर्त्ती अर्थात् लाजवर्त्त कहते है ; उसके पहेरनेसे नाम्बरी होति है । ४११ ।

जो इन्द्रनील किसी वर्त्तनमे रखनेसे तामाम वर्त्तनको कृष्णरङ्ग कर दे, उसका नाम रञ्जक है ; रञ्जक इन्द्रनील दौलत, नाम्बरी और आवलातकी वृद्धि करते है । ४१२ ।

नीलाका अयेव ।

अश्वक, चास, चित्रक मृद्गर्भ, अश्वगर्भ और रौक्ष्य यही कप्रकारका अयेव इन्द्रनीलमे होता है । ४१३ ।

TRANSLATION.

411. That Sapphire through which any lustrous substance such as crystal, silver, gold, is seen, is entitled *pārsvavartī*. A *pārsvavartī* Sapphire brings on fame.

412. That Sapphire which, when placed in a pot, darkens it all through, is called *Ranjaka*. This gem increases wealth and is conducive to fame and increase of family.

Defects of the Sapphire.

413. *Avraka*, *Trāsa*, *C'itraka*, *Mridgarva*, *Asma-garva* and *Raukshya* are the six defects of Sapphires.

অনুবাদ ।

যে ইন্দ্রনীলের একদেশে স্ফটিক, রজত, স্বর্ণ বা অন্য কোন তৈজস পদার্থ লক্ষিত হয়, তাহার নাম পার্শ্ববর্তী, পার্শ্ববর্তী ইন্দ্রনীল হইতে যশোলাভ হয় । ৪১১ ।

যে ইন্দ্রনীল কোন পাত্রে স্থাপন করিলে সমুদায় পাত্রটী কৃষ্ণবর্ণ ধারণ করে, তাহার নাম রঞ্জক, রঞ্জক ইন্দ্রনীল লক্ষ্মী, যশ ও বংশ বর্দ্ধন করে । ৪১২ ।

ইন্দ্রনীলের দোষ ।

অভ্রক, ত্রাস, চিত্রক, মৃদগর্ভ, অশ্মগর্ভ, ও রৌক্ষ্য, এই ছয়প্রকার দোষ ইন্দ্রনীলে লক্ষিত হইয়া থাকে । ৪১৩ ।

मूलम् ।

अश्वत् पटलं यस्मिन् तदश्वकमिति स्मृतं ।
 धारणे तस्य सम्यगतिरायुश्चैव विनश्यति ॥ ४१४ ॥
 मेदसंश्रयकृत्त्रासस्तेन दंष्ट्रिभयं भवेत् ।
 चिचवर्णं दूवाभाति चिचकः कुलनाशनः ॥ ४१५ ॥
 मृत्तिका वस्य गर्भस्था लक्ष्यते रत्नकोविदैः ।
 मृत्तिकागर्भकं नाम तद्गदोषजनकं भवेत् ॥ ४१६ ॥

तर्जमा ।

जिस् इन्द्रनीलके उपरके हिस्से मे अश्वकके समान छाया मालुम हो, उसको अश्वक कहते हैं; इस् तरहका इन्द्रनील पहेरनेसे उमर और दौनत नाश होति है । ४१४ ।

जिस् निशानके जरियेसे इन्द्रनील टुटा मालुम हो, उसको चास कहते हैं; चास अयेवका इन्द्रनील दांत काटनेवाले जानवारोंका खौफ पयदा करता है । जो इन्द्रनील कोइप्रकारका रङ्ग रखता हो, उसका नाम चिचक; चिचक अयेवका इन्द्रनील कुलका नाश करता है । ४१५ ।

जिस्के बीचके हिस्से मे माट्टिके ऐसा मालुम होए, उसको मृद्गर्भ कहते हैं; मृद्गर्भ अयेवका नीला जिलदिकी विमारी पयदा करते हैं । ४१६ ।

TRANSLATION.

414. A Sapphire the surface of which wears a mica-like sheen, goes by the name of *Avraka*. Such a gem brings about loss of wealth and life.

415. That mark in a Sapphire which at first sight looks like a rift, is called *Trása*. A *Trása* renders one liable to bites. That Sapphire which is party-colored, is called *C'itraka* : it causes loss of family dignity.

416. The Sapphire which contains dirt, has the sobriquet of *Mridgarva*. This gem produces a variety of skin-diseases like itching.

অভ্রবাদ।

যে ইন্দ্রনীলের উপরিভাগে অভ্রের ন্যায় ছায়া দৃষ্ট হয়, তাহাকে অভ্রক কহে, এইপ্রকার ইন্দ্রনীলধারণে আয়ু ও সম্পত্তি বিনষ্ট হয়। ৪১৪।

যে চিহ্ন দ্বারা ইন্দ্রনীলকে সহসা ভগ্ন বলিয়া বোধ হয়, তাহাকে ত্রাস কহে, ত্রাসদ্বারা দংশিত্রিভয় উৎপন্ন হয়। যাহা নানাবর্ণে চিত্রিত, তাহার নাম চিত্রক, চিত্রক দোষে কুল বিনষ্ট হয়। ৪১৫।

যাহার মধ্যভাগে মৃত্তিকা সন্নিহিত থাকে, তাহাকে মৃদগর্ভ কহে, মৃদগর্ভদোষ হইতে গাত্রকণ্ডু প্রভৃতি নানা ত্বকের রোগ উৎপন্ন হয়। ৪১৬।

मूलम् ।

दृषत् प्रलक्ष्यते गर्भे अश्वगर्भं विनाशकत् ।
 शर्करामिश्रितं यत्तु तद्रौक्ष्यं कथितं बुधैः ।
 तस्मिन् धृत दरिद्रत्वं देशत्यागश्च जायते ॥ ४१७ ॥
 दोषैस्त्यक्तो गुणैर्युक्त इन्द्रनीलो महामणिः ।
 यस्य हस्ते भवेत्तस्य चायुर्वलयशस्करः ॥ ४१८ ॥
 इन्द्रनीले धृते शुद्धे शौरिरेव प्रसीदति ।
 आयुः कुलं यशो वृद्धिर्लक्ष्मीः शोभा च वर्द्धते ॥ ४१९ ॥
 धार्यमाणस्य ये दोषाः पद्मरागमणैर्गुणाः ।
 धारणादिन्द्रनीलस्य तानेवाप्नोति मानवः ॥ ४२० ॥

तर्जमा ।

जिस् इन्द्रनीलकी अन्दर पाथरका सा टुक्रा मालुम होए, उसका नाम अश्वगर्भ कहते हैं, अश्वगर्भका नीला जान मारडालता है । जिस्मे चिनिके समान सफेद छिटे मालुम हो, अर्थात् दुधक हो, उसको रौक्ष कहते हैं ; रौक्ष अयेवका इन्द्रनील जो आदमी पहरे, उसको देश छोड़कर भागना हो । ४१७ ।

वेअयेव ऊनरवाली इन्द्रनीलमणि जिस्के पाश रहे, उसकी उमर, जोर और नाम्बरी ज्यादा होए । ४१८ ।

जो आदमी वेअयेव इन्द्रनील पहेरता है, नारायण उससे खोस होता है ; और उसकी उमर, खान्दान, नाम्बरी, अक्केल, दौलत और ऐश्वर्य ज्यादा होए । ४१९ ।

गुणयुक्त पद्मराग पहेरनेसे जो फय्दा होता है, गुणयुक्त इन्द्रनील पहेरनेसे वही फय्दा होता है, अयेवदार माणिक पहेरनेसे जो लोकशान होता है, अयेवदार इन्द्रनील पहेरनेसे वही लोकशान होता है । ४२० ।

TRANSLATION.

417. That which contains gritty fragments, is called *Asmagarva*. This defect is destructive. That which is rough, is called *Raukshya*. Banishment is the consequence of wearing this jewel.

418. A flawless, sterling Sapphire brings its wearer, strength, fame and length of days.

419. The man who wears a Sapphire of spotless chastity, finds favor with *Nārāyana** and acquires longevity, family dignity, fame, understanding and wealth.

420. Those good and bad consequences which follow the wearing of a *Padmarāga* combining good and bad qualities, are also produced by the wearing of a Sapphire of a like nature.

অনুবাদ ।

যাহার অন্তরে প্রস্তরখণ্ড লক্ষিত হয়, তাহার নাম অশ্ম-গর্ভ, অশ্মগর্ভ দোষ বিনাশের হেতু। যাহা শর্করায়ুক্ত, তাহাকে রৌক্ষ্য বলে, রৌক্ষ্যদোষাশ্রিত ইন্দ্রনীলধারী ব্যক্তিকে দেশত্যাগ করিতে হয়। ৪১৭।

দোষহীন অথচ গুণযুক্ত ইন্দ্রনীল মণি যাহার নিকট থাকে, তাহার আয়ু, বল ও যশ বৃদ্ধি হয়। ৪১৮।

যে ব্যক্তি বিশুদ্ধ ইন্দ্রনীল ধারণ করে, নারায়ণ তাহার প্রতি প্রসন্ন হন, এবং তাহাতে আয়ু, কুল, যশ, বুদ্ধি, লক্ষ্মী ও সমৃদ্ধি বর্দ্ধিত হয়। ৪১৯।

গুণসম্পন্ন এবং সদোষ পদ্মরাগ ধারণে যে গুণ ও যে দোষ হয়, ইন্দ্রনীলেরও তদ্রূপ হইয়া থাকে। ৪২০।

* The Preserver of the Hindu Triad.

मूलम् ।

गुरुभावकठिनभावावितेषां नित्यमेव विज्ञेयौ ।
 काचाद्यथावदुत्तरविवर्द्धमानौ विशेषेण ॥ ४२१ ॥
 तदाकरसमुद्भूतो मत्तभृङ्गसमद्युतिः ।
 दीप्तिच्छायासमाविष्टो भ्रामरो मणिरुच्यते ॥ ४२२ ॥
 आरक्तता यदा तत्र तदा टिट्ठिभसंज्ञितः ।
 तस्य धारणमात्रेण गर्भिणी स्त्री प्रसूयते ॥ ४२३ ॥
 यत् पद्मरागस्य महागुणस्य
 मूल्यं भवेन्माषसकसम्मितस्य ।
 तदीन्द्रनीलस्य महागुणस्य
 सुवर्णसंख्यातुलितस्य मूल्यं ॥ ४२४ ॥

तर्जमा ।

भारी और सक्त होनेसे इन्द्रनीलको साक्षा समभूना चाहिये, अर्थात् जाचसे फरक करना चाहिये । ४२१ ।

इन्द्रनीलके खानमेसे भ्रमरको ऐसे रङ्गका दीप्ति और छायाविशिष्ट जो मणि पयदा होति है, उसको भ्रामर कहते हैं । ४२२ ।

जिस् इन्द्रनीलमे घोड़ा सुखीमायेल आभा मालुम हो, उसको टिट्ठिभ कहते हैं; टिट्ठिभ जातका मणि गर्भिणी स्त्रीका गर्भ वज्रत् जलद आरामसे खालास करता है । ४२३ ।

महागुणसम्पन्न पद्मराग मणिका जो दाम होता है, गुणसम्पन्न इन्द्रनीलकाभी वही दाम होता है । ४२४ ।

इति नीलाका वधान ।

TRANSLATION.

421. A Sapphire is distinguishable from glass by weight and hardness only.

422. A shining gem which is found in Sapphire quarries, resembling the *Framara*, and furnished with a shade, is called *Framara*.

423. That Sapphire which shows a dash of red, is called a *Tittiva* (amethyst). No sooner a woman who is in her family way, wears a *Tittiva* than she is delivered of her child, with perfect ease.

424. The price of the best Sapphire is equal to that of the best *Padmarāga*.

অনুবাদ ।

গুরুত্ব ও কাঠিন্য অনুসারেই ইন্দ্রনীলকে কাচ হইতে পৃথক্ বলিয়া পরিজ্ঞাত হইতে পারা যায় । ৪২১ ।

ইন্দ্রনীলের আকরে ভ্রমরের ন্যায় বর্ণ, দীপ্তি ও ছায়া-বিশিষ্ট যে মণি উৎপন্ন হয়, তাহাকে ভ্রমর মণি কহে । ৪২২ ।

যে ইন্দ্রনীলে ঈষৎ লোহিতের আভা দৃষ্ট হয়, তাহাকে টিট্টিভ কহে, টিট্টিভজাতীয় মণিধারণমাত্রেই গর্ভিণী স্ত্রী স্বখে সন্তান প্রসব করে । ৪২৩ ।

মহাগুণসম্পন্ন পদ্মরাগ মণির যে রূপ মূল্য হয়, গুণশালী ইন্দ্রনীলেরও তাদৃশ মূল্য হইয়া থাকে । ৪২৪ ।

ইতি ইন্দ্রনীল ।

THE SAPPHIRE.

Its Properties.

THE Sapphire is a variety of the Corundum and is of the same composition, hardness and electricity as the Ruby, differing from it only in color, which varies from white to the deepest blue and black. The true Oriental Sapphire is of a clear, beautiful, azure blue, (of the shade formerly called "*Bleu du roi*,") soft, rich and velvety, neither too light nor too dark. But the blue is seldom pure or spread all over the stone. It is sometimes mixed with black which gives it an inky appearance; and sometimes with red, which, though difficult to be seen by day, can be found out by candle-light. Sometimes a Sapphire is found exhibiting a variety of colors. The asteriated or Star Sapphire is usually of a greyish-blue color, and shows, under the microscope, "thread-like shafts, directed towards the faces of the six-sided prisms, said to be spaces left at the moment of crystallization; and it is the reflection of light from these which gives to the stone its star-like brilliancy." "The Star Sapphire is also known under the title of *Astrapia* (lightning stone), from its supposed action in a colorless or an azure ground, sending out, as it were, rays of lightning diverging from the centre."

Where found.

IN former days, Sapphires were found in Persia and Arabia. The best stones now come from Mo-gast and Kiat-pyan, in Burmah, and from Siam. Those that are found in Ceylon are small-sized and rather rose-colored. The blue Sapphire is found in many parts of North America. A fine red Sapphire is said to have been found in South America, with the Diamond. Specimens of the blue and white Sapphires are found in Ballarat, (in Victoria) and near the Pearl river in New South Wales, Australia. The Sapphire is also found in several countries of Europe; on the tops of the Iser Mountains in Bohemia, and in the beds of the river Iser; also in Saxony and Saxon Switzerland.

Sapphire as known to the Ancients.

THE Sapphire of the present day was known to the ancients as the Hyacinthus. Pliny believed, that it was so called on account of its resemblance to the colour of the flower of the same name. Solinus says:—"Amongst these things (in Ethiopia) of which we have treated, is found also the Hyacinthus of a shining *cerulean* color; a stone of price, if it be found without blemish, for it is extremely liable to defects." What was called Sapphirus by the classical authors now goes by the name of Lapis-Lazuli. Sapphire was, in old Arabic, termed "Sappeer," to scratch; and in the Syriac and Hebrew languages, it was called by

similar expressions,—probably, on account of the great hardness of the stone and of its power of *scratching* any other stone, (except, of course, the Diamond.) According to the Ancients, those Sapphires which were of an indigo or very deep color were the male; the pale blue ones, the female. According to Ben Mansur, the *Jacut* had six divisions; *viz.*, the red, the yellow, the black, the white, the green or peacock-colored, and the blue or smoke-colored. Sapphire came under the last heading—blue, which had three sub-divisions, *viz.*, the light blue, the Lapis-Lazuli blue and the indigo blue, each of which, again, had peculiar grades of tint.

Engraving and Cutting.

THE Sapphire being a very hard stone renders itself difficult of being engraved upon. There are still to be found a few specimens of the ancient intaglios, amongst which may be mentioned a magnificent head of Jupiter. This stone was one inch in diameter and was quite accidentally found in the pommel of a Turkish Dagger. In the Marlborough collection is found a Medusa's head in nearly full face, engraved on a very clear and beautiful Sapphire; also, the head of Caracalla, on a stone of $\frac{3}{4}$ inch in length and $\frac{1}{2}$ in breadth. A large pale stone was seen in 1860, in the hands of Mr. Boocke, on which was engraved the figure of an actor in front of an altar, with another actor

imitating his gesticulations. The Signet of Constantius II, a Sapphire of 53 carats, represented that Emperor as spearing a large wild boar, before a reclining female figure. There was another stone, heart-shaped, of a beautiful color and $1\frac{1}{2}'' \times 1\frac{1}{4}''$, in dimensions, lately seen in the London market, on which was engraved the figure of Hebe feeding the Eagle. Amongst the modern works of Art may be mentioned the portrait of Pope Paul III, executed on a beautiful Sapphire, $\frac{3}{4}$ of an inch square. There is also one pale Sapphire of an octagonal shape, upon which is the bust of Henry IV, with the initials C. D. F., engraved upon it by Colderé. In the cabinet of Strozzi, in Rome, is a Sapphire, upon which is the profile of Hercules engraved by Cincius. A Sapphire has also been seen in England, on which are engraved the crest and arms of Cardinal Wolsey.

The Brilliant-cut shows the lustre of the stone to the best advantage.

Its Price : Flaws and Defects : Imitations.

SAPPHIRES do not, like the Rubies, rise in value according to their size, but like the Diamonds, in proportion to their color, purity, and symmetry. When a Sapphire is too thick in proportion to its surface, its value is not to be estimated by the weight it actually possesses, but by the weight it should have, if it were properly proportioned. A fine, perfect, evenly-colored, spread Sapphire,

under one carat, if English cut, is worth from £4 to £12; if foreign cut, from £2 to £5; if, of one carat, from £12 to £25. The value of the Star Sapphire, (which the Hindus did and do hold in great veneration), if small, is from £2 to £10; if large, from £10 to £100. A really fine Sapphire should appear blue, as well by day as by night. It has often been noticed that two Sapphires which appear to be of the same color by day, differ widely, by night. "In many of these stones, where the color is partially dark, the lapidary has a method of cutting, by which he takes away the dark colored part, with the exception of a small spot reserved for the culet, whilst the upper part of the stone is perfectly white; so that when such a stone is looked at from the table, it will present a most vivid hue, often superior in appearance to those stones which are colored throughout. If the stone be held in a pair of ordinary forceps—or corn-tongs, as they are termed in the trade—an inch beneath the surface of clean water, the parts of the stone colored and uncolored will be distinctly apparent." This test might advantageously be applied to all other stones.

The Oriental Sapphire is most highly admired and is consequently of very great value. A *perfect* stone of this species, weighing about 3 carats, fetches even far higher price than a Diamond of similar weight and quality. But, like the Emerald, it is rarely free from imperfections, which generally

consist of clouds, milky semi-opaque spots, white glassy stripes, cracks, knots, a congregating of colors at one part and silky flakes on the table. The spots are sometimes removed and the color equalized by burning the stone in a crucible, with sand and iron filings, but this process involves serious risks. The white Sapphire resembles the Diamond to such an extent, that when well cut and polished, it may pass for the latter. The deception can be detected by taking the specific gravity of each, or by testing the hardness with another Sapphire or with a Diamond. The pale Sapphire, by being rendered perfectly colorless by exposure to a regulated heat, and thereby made to acquire great lustre, has often been sold for the real Diamond. The distinction between this uncolored stone, the white Topaz and the true Diamond can always be made by remembering the fact that neither of the two possesses the iridescence which the Diamond always exhibits when catching the light at a certain angle.

The doublets or semi-stones are counterfeit stones composed of two pieces of crystal, with a color between them so arranged as to make the whole substance appear colored. These are often made use of to cheat the inexperienced. The color may partly point out the imitation; and more specially, the inspection of the girdle, where the inferior stone has been joined. The top of a Sapphire is in some cases genuine, and the under part, a gem of less

value, as for instance, Garnet. Sometimes the under part is glass, artistically joined with the top, with cement. In this case, the application of the file to both the parts at once detects the imposition. Stones that are of a pale color or of little lustre are generally set with a back, often with a colored foil, to add to their beauty. Those that are set "azure" or open, have the interior of the setting enamelled or painted, to throw a tint of color into the gem.

The doublets are often sold by the Cingalese at Colombo, to Europeans and to the passengers by the P. & O. Co.'s steamers. Sometimes blue glass, cut into facets, are sent there from Birmingham and Paris, in order that they might pass for real Sapphire and stones of similar color.

Marvellous and Medicinal Properties attributed to the Sapphire.

EPIPHANES mentions that the vision which appeared to Moses on the mount was in a Sapphire and that the first tables of the law, given by God to Moses, were of Sapphire. It was dedicated by the Greeks to Apollo and was, when consulting his oracle, worn by the inquirer, on account of its divine nature, which was supposed to secure him an early and favorable answer. St. Jerome, in explaining the 19th chapter of the prophecy of Isaiah, states that the Sapphire procures royal favors, softens the anger of the enemies, frees people from enchantment and obtains for them

release from captivity. If placed on the heart, it bestows strength and energy. It prevents evil and impure thoughts. Owing to its coldness to the touch, due to its great density, it was thought to have the power of extinguishing fire. It "is said to grow dull, if worn by an adulterer or lascivious person," or by an intemperate man. If "worn in a ring or in any other manner," it "is able to quench concupiscence, and for the same reason, is proper to be worn by the priest-hood and by all persons vowed to perpetual chastity." For this reason, perhaps, this stone has been used, to adorn the episcopal ring of office, from the commencement of the Middle Ages down to the present time. The ring of the Abbot of Folleville, the oldest ecclesiastical jewel yet in existence is set with a large Sapphire. Great medicinal virtues have been attributed to the stone. Placed on the heart, it cured fever; on the brow, it stopped hemorrhage. It was an excellent preserver of eye-sight. If Sapphire powdered and made into a pill, were placed on the eyes, it would draw out any dust or small insect or any other foreign substance that might have fallen into them, and cured them also of inflammation or irritation by small-pox or any other disease. The application had to be renewed daily for sometime. If the powder were taken internally with milk, it would prove a sovereign remedy for pestilence, fevers, poison, hysteria, &c. The Sapphire is such a deadly enemy to poison that

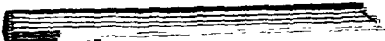
if put into glass, or on the mouth of a phial that contained a spider or any other venomous reptile or insect, it would immediately kill it.

Celebrated Sapphires.

A VERY large Sapphire of 951 carats in weight, of a beautiful blue color and without a single flaw was seen by the English Ambassador, who had, on some occasion, been sent to Ava. In the *Musée de Minéralogie* of Paris, is another very beautiful and flawless Sapphire, weighing $132\frac{1}{2}$ carats. This stone, called the "Wooden Spoon-sellers," from the occupation of the poor man of Bengal who was credited with its discovery, came somehow in the possession of the House of Rospoli in Rome, and subsequently of a German Prince, who sold it to Perrèt, a French jeweller, for 1,70,000 francs, a sum known to be far less than its true value. It is lozenge-shaped and has six faces. The treasures and regalias of Europe contain some very good Sapphires. There are also some large and beautiful specimens to be seen in the Green Vaults at Dresden. Amongst the several valuable stones to be found in the Russian treasury is one of a light-blue color, which once belonged to Mr. Hope. There is one Sapphire of considerable beauty and size in Vienna. An English lady had a large-sized Sapphire, which she sold and replaced by such a skilful imitation as to hood-wink the jeweller, who estimated it, for probate duty, at £ 10,000. The disappointment of the legatee, who

came in possession of it, after paying the legacy duty may well be imagined. An oval Sapphire and a drop of a considerably large size and of great purity, belonging to a Russian Countess, were shown in one of the Paris Exhibitions and attracted the notice of all. Several magnificent Sapphires, from the collection of the late Mr. H. T. Hope, were shown in the London Exhibition, where also Mr. A. J. Hope exhibited his well known "Sapphire Marveilleux," which is blue by day and amethystine by night. There is a very large Sapphire, (partly drilled), in the State Crown of England, purchased for it by His Majesty the late King George IV.

A very good Sapphire was once seen with a Mohunt of Mirzapore. Rai Buddree Dass Mokeem has in his possession a small and beautiful stone set, in a ring. The Hindus have a prejudice against this stone and consider it to be the bringer of misfortune. In consequence of this notion, some of them would invariably keep a stone on trial for several days before they would make final settlement with the sellers. Hence, perhaps, the paucity in the number of Sapphires in their possession.



कर्केतनम् ।

मूलम् ।

स्निग्धा विशुद्धाः समरागिणश्च

आपीतवर्णा गुरवो विचित्राः ।

चामव्रणव्यालविवर्जिताश्च

कर्केतनास्ते परमाः पवित्राः ॥ ४२५ ॥

वर्णेन तद्गुधिरसोममधुप्रकाश-

माताम्रपीतदहनोज्ज्वलितं विभाति ।

नीलं पुनः खलु मितं कलुषं विभिन्नं

व्याख्यादिदोषकरणेन न तद्विभाति ॥ ४२६ ॥

कर्केतकका वयान ।

तर्जमा ।

स्निग्ध, वेअयेव, सव जगह समान रङ्ग, थोड़ा जरद् रङ्ग, ओजनमे भारी, देखनेमे मनोहर और चास, उंचा नीचा अयेव वगैरहसे पाक, कर्केतक बज्जत् उमदा है । ४२५ ।

खुनके समान स्रुख, चन्द्रमाके समान मफेद, मधुके समान कम जरद् रङ्ग, तांवेके समान थोड़ा लालरङ्ग, आगके समान उज्ज्वल, नीलरङ्ग अथवा बज्जत् मफेद कर्केतक पापका नाश करनेवाला है, लेकिन खुब साफ नाबानानेके अयेवसे चमक देनेवाला नहिं होता । ४२६ ।

CHRYSOBERYL.

TRANSLATION.

425. A Chrysoberyl which is cool, pure, uniformly colored, slightly yellow, heavy, singularly fine and free from such defects as *Trása*, is the best of all.

426. A Chrysoberyl which is blood-red, pale like the moon, slightly yellow like honey, light-red like copper, yellow, bright like fire, blue, or white, purges sin away; but sometimes has not that glitter which it has, owing to the defective art of the lapidary.

অথ কক্কৈতন ।

অনুবাদ ।

স্নিগ্ধ, বিশুদ্ধ, সর্বত্র সমান বর্ণবিশিষ্ট, ঈষৎ পীতবর্ণ, ওজনে গুরু, বিচিত্র এবং ত্রাসব্রণাদিদোষ-বিবর্জিত কক্কৈতন অতি উৎকৃষ্ট । ৪২৫ ।

রুধিরের ন্যায় লোহিত, চন্দের ন্যায় পাণ্ডুর, মধুর ন্যায় ঈষৎ পীত, তাম্রের ন্যায় ঈষৎ লোহিত, পীত, অগ্নির ন্যায় উজ্জ্বল, নীল এবং শুক্লবর্ণবিশিষ্ট কক্কৈতন পাপনাশক এবং সংস্কারকের দোষে ইহা তাদৃশ দীপ্তিশালী হয় না । ৪২৬ ।

मूलम् ।

पत्रेण काञ्चनमयेन तु वेष्टयित्वा
 चक्षे गलेऽथ धृतमेतदतिप्रकाशं ।
 रोगप्रणाशनकरं कलिनाशनन्त-
 दायुस्करं कुलकरञ्च सुखप्रदञ्च ॥ ४२७ ॥
 एवम्बिधम्बज्जगुणं मणिमावहन्ति
 कर्केतनं शुभमलङ्कृतये नरा ये ।
 ते पूजिता बज्जधना बज्जवान्धवाश्च
 नित्योज्ज्वलाः प्रमुदिता अपि ते भवन्ति ॥ ४२८ ॥
 कर्केतनं यदि परीक्षितवर्णरूपं
 प्रत्यग्रभासुरदिवाकरसुप्रकाशं ।
 तस्योत्तमस्य मणिशास्त्रविदा महिम्ना
 तुल्यन्तु मूल्यमुदितं तुलितस्य कार्यं ॥ ४२९ ॥

तर्जमा ।

कर्केतक मणि सोनेके पत्रमे मोड़ करके गले अथवा
 छातमे पहरेनेसे देखनेमे बज्जत् आच्छा मालम होता है,
 रोग और कलियुगके दोषको नाश करता है, और उमर,
 खान्दान, सुखकी वृद्धि करता है । ४२७ ।

जो आदमी इम् किसिमका बज्जगुणमम्पन्न वेअयेव
 कर्केतक गहनेकेवास्ते पहरेता है, वह आदमी लोगसमाजमे
 पूजित और बज्जत् दौलतमन्त, बज्जत् भाइ ब्रादरवाला,
 तेजस्वी और चामेमा खुस् रहता है । ४२८ ।

कर्केतक मणि अगर परीक्षा कियाज्या वर्णविशिष्ट,
 और सूर्यके समान आच्छि रौमनि पावे, तो रत्नपारक्षी
 पण्डितोंके मतके अनुसार उम्का दाम उस्क् ओजनके समान
 होगी । ४२९ ।

इति कर्केतकका वयान ।

TRANSLATION.

427. A Chrysoberyl when set on gold and worn on the neck or the hand, is very fine to look at, removes diseases and various vicious properties, and increases life, family and happiness.

428. The man who wears a sterling Chrysoberyl free from every defect, is honored among men, acquires wealth, friends, fame and contentment.

429. If the color of a Chrysoberyl challenges scrutiny, and if it flames like the sun, it fetches (so say the authorities) a price proportionate to its weight.

অনুবাদ।

বর্কেতনমণি সুবর্ণের পাত্রে মুড়িয়া গলে অথবা হস্তে ধারণ করিলে দেখিতে অতিসুন্দর হয়, রোগ ও কলিদোষ নাশ করে এবং আয়ু, বংশ ও সুখবৃদ্ধি করে। ৪২৭।

যে ব্যক্তি বহুগুণসম্পন্ন নির্দোষ, বর্কেতন রত্ন অলঙ্কারের নিমিত্ত ধারণ করে, সে মানব লোকসমাজে পূজিত, বহুধনের অধীশ্বর, বহুবান্ধব, দীপ্তিমান ও নিত্য সন্তুষ্ট হয়। ৪২৮।

বর্কেতন যদি পরীক্ষিত বর্ণবিশিষ্ট এবং সূর্যের ন্যায় সুপ্রকাশিত হয়, তাহা হইলে মণিশাস্ত্রবিৎ পণ্ডিতদিগের মতে তাহার মূল্য ওজনের অনুরূপ হইবে। ৪২৯।

ইতি বর্কেতন।

THE CHRYSOBERYL.

Its Properties.

THE Chrysoberyl, otherwise called the Oriental Chrysolite, is a brilliant stone, the color of which, varies from asparagus-green to grass-green, greenish-white, and yellowish-green. It belongs to the trimetric or rhombic system of crystallization and possesses a vitreous and oily lustre. It varies from being perfectly transparent to nearly opaque. Its cleavage is parallel to the faces of the right-angled prisms; it breaks with a conchoidal fracture rather uneven. Its specific gravity is from 3·6 to 3·8. It is brittle and translucent; possesses double refraction in a high degree, and acquires by friction positive electricity, which it has the power of retaining for several hours. It is infusible before the blow-pipe alone, but with borax or salt of phosphorus, melts with difficulty into clear glass. It is 8·5 in the scale of hardness, scratching Quartz easily and being scratched by the Sapphire, Ruby &c. It is not affected by acids but with a solution of cobalt, it becomes blue. Its composition has been ascertained to be about 80 per cent. of alumina, and 20 of glucina, with traces of protoxide of iron, oxides of lead and copper, according to color and locality.

Where found.

THE Chrysoberyl is found in rolled pebbles in Ceylon, Brazil, Moravia, Pegu, and in the river Tajowaja in the Ural Mountains. The last variety shows by reflected light, an emerald-green hue, and by transmitted light, a red one, and is called the Alexandrite. after Alexander, the Emperor of Russia. This stone is also found on the east side of Borneo, mixed with gold dust, Diamond, Topaz, &c. It has latterly been found at Had-dam, Connecticut, at Greenfield near Saratoga, New York, and in the granite of Orange Summit, Vermont.

Mode of Cutting.

THE transparent yellow Chrysoberyl, which is the variety used in jewelry, is cut in the brilliant form, on a copper wheel with emery and polished with tripoli. The semi-transparent varieties, known as the Cymophanes, and the "Cat's-eyes" of commerce, possess an opalescence and are generally cut *en cabochon*.

The Chrysoberyl as known to the Ancients.

CHRYSOPRASE appears to have been the gem which was the Chrysoberyl of the Ancients. The name Chrysoberyl is formed of two Greek words, signifying "Golden," and "Beryl." Cymophane is derived from two words, which mean "wave," and "appear;" perhaps, so-called, on account of its variable color.

Its Price.

THE transparent yellow Chrysoberyl now being out of fashion and rarely mounted as ornaments, fetches but a nominal value. But the Cymophane or the Chrysoberyl Cat's-eye is worth a good deal; its price varying from £100 to £200 or £300, in proportion to the distinctness and brilliancy of the ray of light across the stone. This gem is considered very lucky by the people of the East, and even by those of the West, and consequently it is getting more valuable than before. An English nobleman is reported to have paid so much as £1000 for one of these. Its beauty is enhanced if surrounded with brilliants or rubies.

The transparent yellow Chrysoberyl, or the Indian Chrysolite must not be confounded with the true Chrysolite, with which it materially differs in hardness and specific gravity; the latter being 6 to 7 in the scale of hardness, and its specific gravity, from 3.3 to 3.5. The Chrysolite, moreover, contains a large element of iron in its composition, and can easily be dissolved into a jelly by sulphuric acid. The Chrysoberyl differs also from the yellow Topaz, in one important point, *viz.*, that of not acquiring electricity by heat.



अथ पुलकः ।

मूलम् ।

दासार्हवागदवमेकलकन्यकादौ

गुञ्जाञ्जनचौद्रमृणालवर्णाः ।

गन्धर्ववह्निदलीसहशावभारः

एते प्रशस्ताः पुलका प्रसूताः ॥ ४३० ॥

शङ्गाजभृङ्गार्कविचित्रवर्णाः

स्वच्छाः प्रदिष्टाः परमाः पवित्राः ।

माङ्गल्ययुक्ता बज्रभक्तिचित्रा

वृद्धिप्रदास्ते पुलका भवन्ति ॥ ४३१ ॥

अथ पुलकका वयान ।

तर्जमा ।

दुर्का, वग्दाद, नर्मदानदीके किनारेके देशमे पयदा
ऊये गुञ्जाके मुखके समान कालारङ्ग, मधु, कमलकी
जड़, कस्तूरी, आग और केलेके गाछके समान रङ्गदार
पुलक बज्रत् आच्छा है । ४३० ।

शङ्ख, सफेद कमल, भ्रमर और सूर्यके समान वर्ण-
विशिष्ट और सूतदार पुलक बज्रत् पवित्र और मङ्गल
करनेवाला है । ४३१ ।

GARNET.

TRANSLATION.

430. THE Garnet is produced in the country of *Dásurha* (Dwáráká) in Bagdad, in the shores of the Narbudda, &c. Of Garnets, those which are colored like the black spot in the *Gunjā*, like honey, the stalk of the lotus, the musk-deer, fire, or the plantain-tree, are first-rate.

431. A Garnet which is colored like the conch, the lotus, the black bee, or the sun, and which is strung on a thread, is sound and auspicious, and heralds good fortune.

অথ পুলক ।

অনুবাদ ।

দাসাহ (দ্বারকা) বাগদব (বোগ্দাদ) নর্মদানদীর তীরস্থ প্রদেশোৎপন্ন, গুঞ্জাজন (কুঁচের শীর্ষদেশস্থ কৃষ্ণবর্ণ), মধু, যুগাল, কস্তুরীমুগ, অগ্নি ও কদলীবৃক্ষের ন্যায় বর্ণবিশিষ্ট পুলক রত্নই অতিপ্রশস্ত । ৪৩০ ।

শঙ্খ, পদ্ম, ভ্রমর ও সূর্য্যের ন্যায় বর্ণশালী এবং সূত্রোপলক্ষিত পুলক অতিপবিত্র, মঙ্গলজনক এবং বুদ্ধিপ্রদ বলিয়া নিদ্বিষ্ট আছে । ৪৩১ ।

मूलम् ।

काकाश्वरासभशृगालवृकोग्रूपै-

र्षधैः समांसरुधिरार्द्रमुखैरुपेताः ।

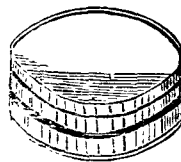
मृत्युप्रदास्तु विदुषा परिवर्जनीया

मूल्यं पलस्य कथितञ्च शतानि पञ्च ॥ ४३२ ॥

तर्जमा ।

काक, घोड़ा, गाधा, शेरयाल, लेकड़ वाघा, हाड़गेझाके मुखके मांसके समान निशानवाला पुलक मौत करता है, इसीवास्ते पण्डितलोग उसको छोड़नेको कहते हैं । और एक पल ओजनके पुलकका दाम पांच शौ रूपेयातक हो सकता है । ४३२ ।

इति पुलकका वयान ।



TRANSLATION.

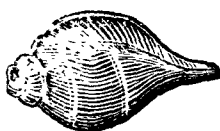
432. A Garnet which is colored like the crow, the horse, the ass, the jackal, the bull, or the blood-stained beak of a vulture holding a piece of flesh, brings on death; and the authorities advise us to shun it. A Garnet which weighs one *pal*,* is worth five hundred Rupees.

অম্বাদ ।

কাক, অশ্ব, রাসভ, শৃগাল, বৃক এবং সমাংসরুধিরাদ্রুমুখ
গৃহোপলক্ষিত প্লকধারণে মৃত্যুঘটনার সম্ভাবনা, অতএব
পণ্ডিতেরা তাহাকে পরিত্যাগ করিতে বিধি দেন এবং পল-
পরিমিত প্লকের মূল্য পঞ্চশত মুদ্রা পর্য্যন্ত হইতে
পারে । ৪৩২ ।

ইতি প্লক ।

* Equal to 4 kar shas.



THE GARNET.

Its Properties.

THE Garnet belongs to the monometric or cubic system of crystallization, and is, for the most part, found in rhombic dodecahedral crystals, also massive and in small pebbles in rivers and alluvial deposits. It is 6·5 to 7·5 in the scale of hardness. It can scratch Quartz slightly and is scratched easily by Ruby or Sapphire. Its specific gravity is from 3·5 to 4·3. Its lustre is vitreous and in some cases resinous. It varies from being transparent to being nearly opaque. Its fracture is uneven or sub-conchoidal. It possesses simple refraction, acquires positive electricity by friction, and has a sensible effect on the magnetic needle. It is fusible before the blow-pipe and melts down to a black enamel. The Garnet is composed of silice, alumina, and a small proportion of oxide of iron, from which it derives its beautiful color. This stone is found of many colors—red, brown, yellow, white, green, black.

Its Varieties : Where found.

PERHAPS there is no other stone which varies so much in color, shape, and crystallization as the Garnet. It is to be found in almost all parts of the world.

The Almandine or Precious Garnet is found in the Zillerthal and Tyrol, in parts of Norway

and Sweeden, Switzerland, and Spain, and differs from the common Garnet only in color ;—that of the former having a blue tinge mixed with the red ; that of the latter being blood-red, slightly tinged with brown. The name Almandine, is according to Pliny, derived from the city of Alabanda (in Carien), where this gem was cut and polished. The Garnet is also found in Greenland, United States, Mexico, Brazil, and many other places in America. Some very fine crystals have been found near Oven and the Peel River in Australia.

The Syrian or Oriental Garnet varies in color from the deepest crimson to a violet purple. It is so called, because it comes from Syrian (or *Sirian*), the capital of Pegu. It is also found in India and Ceylon.

The Pyrope or Bohemian Garnet is of a fine bright deep-red color and is found in Bohemia, Saxony, and other parts of Germany. Its specific gravity is a little lower than that of the Almandine, but it is one of the hardest stones of the Garnet family. It is called by some jewellers, the Vermilion Garnet, or the Vermeille, on account of its unmixed red color.

The Essonite or the Cinnamon stone is, as its name indicates, of a reddish-yellow color, resembling that of the cinnamon, and comes principally from Ceylon. It melts very easily and is much softer than the other varieties—it being 6·5 to 7, in the scale of hardness.

A new variety of the Garnet has found its way into the market, from Siberia. It is very brilliant and of a beautiful green color.

The other varieties come under the province of the mineralogist rather than that of the jeweller, and are as follows :—

The Grossularite, found in Siberia, is of a greenish, and sometimes black color.

The Succinite, found in Piedmont, is of a yellow hue, of the same composition as the above.

The Colophonite and Melanite, found in Norway and America, are Garnets of the iron-lime species ; the one being brown and the other black.

The Leucite, found in Siberia and in the lava of the Vesuvius, is a silicate of alumina and potash, and is of a white color.

The Spessartine, found at Spessart in Germany, and in Sweden and Finland, is brown and is a Garnet of the alumina-manganase species.

The Uwarowite, found in Siberia, is of a bright green and belongs to the lime-chrome class of Garnets. The name is derived from Uwarow, the President of the Imperial Academy of St. Petersburg.

Cutting and Engraving.

BOTH the common Garnet and the Almandine are frequently cut in facets and polished. When the Almandine is cut *en cabochon*, it is called the Carbuncle ; *i. e.*, when it is cut with a convex

surface,—the back being generally hollowed out in order to show off the color of the stone to advantage and also to enable the jewellers to “foil” it, for the purpose of selling it as a Ruby.

The Oriental Garnet is cut with emery or Garnet-powder, on a copper wheel and polished on lead with tripoli, when faceted. The practice is to keep it thin. It is sometimes cut into beads and strung as necklaces.

The Bohemian Garnet is cut as a Brilliant, but more frequently as a Rose, and mounted as a *paré*.

The Essonite or Cinnamon stone, is, according to some, “cut thin on account of the depth of color with a pavilion-cut below and a broad table above, bordered with small facets.”

The Garnet is easily engraved upon, on account of the small degree of hardness it possesses. Formerly, engravings on this stone were very frequently executed as evidenced by the several beautiful specimens now found in Paris, Turin, Rome, and St. Petersburg. The Greeks do not appear to have made an extensive use of the Garnet for the purpose of engraving. But the Romans have left splendid engravings on this stone. In the Marlborough Cabinet is a large Indian Garnet, upon which is engraved the head of the Dog-star Sirius, in full relief, and with open jaws, the interior of the mouth being very faithfully represented. In the possession of the same Cabinet, is a celebrated Almandine, with the heads of Socrates and Plato

engraved upon it. Several Garnets have been found to bear the image and superscription of different Sassanian kings.

Several antiques of Garnet have been seen, amongst which may be mentioned a cup, "hollowed out of a solid Garnet, as large as a half goose-egg, and which was engraved internally with the name of its ancient owner, Codrus; and a heart-shaped tablet (Hertz collection), covered with a long Gnostic formula on both sides, an Alexandrian work of the third century, is $2\frac{1}{2}$ by $1\frac{1}{2}$ inches in extent, showing the immense magnitude of the crystal from which it has been sawn." In the catalogue of the French Crown jewels, (1791) are mentioned "an oval cup of a single Garnet, rich in color, $3 \times 2\frac{1}{2}$ inches wide, and 3 inches high, valued at 12,000 francs; and a round cup of oriental Garnet, full of flaws, 3 inches wide by $1\frac{1}{2}$ deep; a third is vermeille d'Allemagne, $2\frac{1}{5}$ deep, at 6,000 francs; besides six others of less size."

The Garnet as known to the Ancients.

ACCORDING to some conjecturers, "Garnet" is an Italian corruption of "Garamanticus," an inferior kind of the Carbunculus of Pliny; according to others, the word is derived from the German "Granat" owing to the similarity of its color to the blossom and kernel of the pomegranate. According to some others, the name is derived from "Granium," a grain, on account of its being often found in that

condition. The name is no doubt modern, but the stone itself was well-known to the Ancients.

Theophrastus and Pliny make copious mention of a stone which exactly answers to our description of the Garnet. It came under the heading of Carbunculus, which Pliny divided into male and female; the former being of a brilliant, the latter of a duller lustre. It has been supposed, from the character of the species as described by that eminent naturalist, that the male Carbuncle was our Ruby, the female, our Garnet. Pliny describes "vessels of the capacity of a pint formed out of Carbuncle devoid of all lustre or beauty of color." These vessels are conjectured to have been formed out of the massive varieties of the Garnet.

Its Price : Imitations.

THE Garnet was at one time in great demand for jewelry purposes, but now its commercial value has considerably gone down, owing to its being out of fashion and abundant supply. A Carbuncle of a large size, if pure and free from flaws, will yet fetch as much as £20. One of the size of half-a-crown is said to have been lately sold for £50. The Bohemian Garnet is held in great esteem in Turkey, Austria, and Transylvania, and is sold at very high prices. 600 gulden, or £60, is known to have been asked in Vienna, for a necklace of beads. The Almandines, that come in abundance from Ceylon are, if of a certain size,

of a fine rich hue and perfectly flawless, worth from £8 to £10 each. One Garnet of this description weighing five carats, had been put down for 1,200 francs, in the catalogue of French Jewels mentioned before. The Bohemian Garnet of the size of a hazel nut, would, according to De Boot, be worth as much as a Ruby of the same size. But in De Laet's time, (about 50 years later), both the Indian and Bohemian varieties had diminished in value.

The Almandines set with backs and foils are often sold to the uninitiated, for Ruby. The Essonite sometimes passes for the Hyacinth or Jacinth, with which, however, it differs in essential particulars. Some jewellers frequently confound the one with the other. Then, some of the varieties of the Garnet itself are confounded with each other. The Almandine, the most valued kind, is a stone of great lustre, and, if, of the first quality, cannot easily be detected from the purple Spinel. The Visuvian Garnet is hardly distinguishable from an Essonite.

The common Garnet is exactly of the color of Burgundy wine, more or less diluted, according to its quality. The Bohemian variety differs from it in its chemical composition, but not much in appearance, except that it is brighter and clearer. The Syrian Garnet is sometimes made to compete with the Amethyst. But it can be distinguished from the latter by the disadvantage of its losing

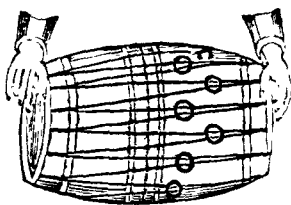
its lustre and assuming an orange tint by candle-light.

Marvellous and Medicinal Properties.

IN the Middle Ages, the Garnet was a gem of great value and was considered to possess the same marvellous and medicinal virtues as the Ruby.

Celebrated Garnets.

GARNETS of extraordinary size have been found in the Cabinet of the Marquis de Drèe; amongst which, may be mentioned one Syrian Garnet, of very good quality, octagonal in shape, which measured $7\frac{1}{2} \times 6\frac{3}{4}$, and was valued at 3,550 francs; another of a flame color, which was $10\frac{3}{4} \times 6\frac{1}{2}$ in measurement, and valued at 1,003 francs.



अथ रुधिराख्यम् ।

मूलम् ।

तच्चेन्द्रगोपकलितं शुकवक्त्रवर्णं

संस्थानतः प्रकटपीलसमानगार्धं ।

नानाप्रकारविहितं रुधिराख्यरत्न-

सुदृढ्य तस्य खलु सर्व्वप्रमानमेव ॥ ४३३ ॥

मध्येन्पाण्डुरमतीवविशुद्धवर्णं

तच्चेन्द्रनीलसदृशं पटलादिकं स्यात् ।

ऐश्वर्य्यभृत्यजननं कथितं तदेव

पक्ष्म तत्किल भवेत् सुरवज्रवर्णं ॥ ४३४ ॥

अथ रुधिराख्यका वयान ।

तर्जमा ।

वीरवज्रट्टीके ऐसा चिह्नविशिष्ट, सुगेके ठांटके समान लालरङ्ग और फुटन्त फुलके समान रत्नको रुधिराख्य कहते हैं । ४३३ ।

जिस् रुधिराख्यके बीचके हिस्सेमे चन्द्रमाके समान पाण्डुवर्ण, और आसपाश वेअयेव इन्द्रनीलके समान नील-रङ्ग, वही प्रकार रुधिराख्य पहरेनेसे ऐश्वर्य्यकी दृष्टि होति है । और रुधिराख्य खुव पक्ष्मेसे सुरवज्रके समान वर्णविशिष्ट होता है । ४३४ ।

इति रुधिराख्यका वयान ।

CARNELIAN.

TRANSLATION.

433. A GEM which is marked like the cochineal, or which is red like the beak of the parrot, and which is shaped like a blown flower is a Carnelian.

434. A Carnelian, the interior of which is purely pale like the lunar lustre, and the side of which is like the Sapphire, brings its wearer wealth. When a Carnelian attains its perfect development, it has a color like the lightning.

অথ রুধিরাখ্য ।

অনুবাদ ।

ইন্দ্রগোপকটিচিহ্নে চিহ্নিত, শুক পক্ষীর ওষ্ঠের ন্যায় রক্তবর্ণ, প্রফুল্লিত পুষ্পের ন্যায় আকারবিশিষ্ট রত্নকে রুধিরাখ্য কহে । ৪৩৩ ।

যে রুধিরাখ্যের মধ্যভাগ চন্দের ন্যায় বিশুদ্ধ পাণ্ডুবর্ণ, তৎপার্শ্ব ইন্দ্রনীলসদৃশ বর্ণবিশিষ্ট, সেই প্রকার রুধিরাখ্য ধারণে ঐশ্বর্য্য-বৃদ্ধি হয় । রুধিরাখ্য অতিপরিপক্ব হইয়া সুরবজ্রের ন্যায় বর্ণবিশিষ্ট হইয়া থাকে । ৪৩৪ ।

ইতি রুধিরাখ্য ।

THE CARNELIAN.

Its Properties.

THE Carnelian belongs to the Quartz species and is a variety of the Chalcedony;—the liver-colored or brownish-red varieties being called the Sard, and the bright red, white and yellow ones, the Carnelian. It is chiefly found in dense imperfect balls; often, however, in obtuse-angled pieces. It is of a cloudy, waxy and semi-transparent lustre. Its hardness is a little less than that of the Chalcedony. It is a fact that its color becomes brighter and intensified by long exposure to the sun, and that by the application of too much heat, it becomes white and pale. The jewellers classify the different kinds of the Carnelian by the following names. “1st, Masc., or Carnelian of old stone, dark red. 2nd, Fem., pale red passing into yellow. 3rd, Sarder, brown, passing into pomeranian and yellow. 4th, Sardonyx, where layers of the Sarder alternate with layers of white. 5th, Carnelian Onyx, blood-red stripes playing into white. 6th, Carnelian Beryl, a whitish yellow.”

Where found.

THE finest specimens are found in Cambay and Surat, in India and in Arabia. They are also to

be found in Saxony, Scotland, Ireland, New Zealand, and in the rivers of Uruguay. They are also said to be found in Egypt.

Cutting and Engraving.

THIS stone is cut on a leaden plate with emery and polished on a wooden one with pumice-stone. The finishing polish, is, however, given on a plate consisting of lead and tin, with water. It is generally cut into squares, hexagons or octagons; sometimes round, or by giving the upper part which is called the *treppen* or graduated cut.

The artists of the classical times preferred this stone for cameos, probably on account of its pleasing color and of its possessing a degree of hardness, suited for the execution. In the collection of the Emperor of Germany, is a Carnelian, one of the oldest Greek gems known, on which is engraved a winged Jupiter appearing to Semele, and another an opaque Sardonyx, with a draped figure of Venus represented on it. In the St. Petersburg collection, is a Carnelian, on which is engraved a man's head with a beard most cleverly arranged. It is a specimen of the art of the earliest period. In the British Museum, is a specimen of the second period, in the shape of a Carnelian butterfly, with a figure of Venus, with large wings, and wearing a beautiful dress. In the Royal collection of Vienna is a Carnelian of the third period, representing Helena, with wings on her shoulders. A small Carnelian

has been seen in the collection at Florence, bearing a head of Apollo. There is a very transparent Indian Carnelian in the Berlin Museum, on which is engraved the head of Sextus Pompeius. There was once in the possession of Michael Angelo, a famous ancient stone, upon which was represented the birth-day festival of Dionysius. In cutting a Cameo from this stone, the snow-white layer is used for the figure; the red for the base work; and if it has a third layer of pure white, it serves for the hair of the figure. The natives of India cut the figure upon the hard molten mass which is produced by covering the stone with carbonate of soda, and putting it for some time to intense heat.

The Carnelian as known to the Ancients.

THIS stone was called in ancient times the Sardinus or Sarda, which is derived, according to Pliny, from Sardis in Asia Minor, the place where it was first discovered; according to others, from the Arabic word, "Sered," which means "yellow," or "yellowish red." It is said, that the name came with the thing from Persia; and that the Babylonian mines produced the sort first known and most valued. Hence, perhaps, Epiphanius called this stone the Babylonian Sard. Luther translated the Hebrew word "Odem," or "Adam" (red), (*vile* Exodus, chap. xxvii, V. 17), by the term Sarda; and this fact confirms the assertion that

the *Sarda* was a stone of a *red* color. The modern name *Carnelian*, is, by the generality of authorities, supposed to be derived from *Corneus*, or raw flesh, which it resembles in color. It is also spelt *Corne-
lian*, which name, according to Lessing, is borrowed from the French term *Cornaline*, or the cornel cherry, to which it is similar in color. Speaking of the *Sard*, Pliny mentions, in one place, that, "no other stone was so great a favorite with the Greeks as this: at least the plays of Menander and of Philemon revel in allusions to it." He also remarks that this stone is capable of very high polish, which it can retain much longer than any other gem. Ben Mansur divided the *Carnelian* into seven classes; *viz.*, the liver-colored, rose-red, yellow, white, black, blue, and bi-colored (evidently including some species of the *Agate* under this designation). He remarked, "although a hard stone, it is commonly used for the engraving of signets upon." It was found in his time at *Senaa* and *Aden* in *Yemen*; on the confines of *India* and *Rum* (*i. e.* the *Byzantine Empire*), and in the neighbourhood of *Basra*.

Its Price.

THE *Carnelian* is not so much used in *England* as in *Germany* and *Poland*. The blood-red specimens are more valuable than the pale-red ones. The price, however, chiefly depends upon the degree of transparency, purity, beauty and

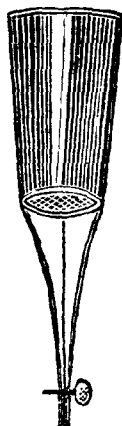
flawlessness of the stones. The abundant supply of the Brazilian stones has sensibly affected their market value, as also the Oberstein method of coloring precious stones. The stone-cutters and polishers in Oberstein and Idar have attained signal success, in not only coloring the surface of the stones but their inner depths. It is said that the Agate merchants at Idar had learnt the use of the honey in coloring the stones from the Romans, who, again, came by the secret either by reading Pliny's works on the subject, or from tradition. The so-called "Carnelian of Brazil" is worked in large quantities in these places.

This stone is profusely used for rings, seals, watch-keys, and other objects of adornment. It is particularly suited for seals, as it can be very easily taken out of the heated sealing wax, without destroying the impression.

Marvellous and Medicinal Virtues attributed to the Carnelian.

EPIPHANIUS speaks of the Sard as having been supposed to cure tumours and all wounds made by iron. Marbodius, in the 11th century, remarked, that the Carnelian drove away evil spirits and preserved harmony. In the Middle Ages it was supposed to give success in law-suits and bring riches to the owner. Albert Magnus declared that the Sard exhilarated the soul and banished fear and enchantments. The Carnelian, made into powder,

was supposed to be a sovereign remedy for infections, noxious vapours, hemorrhage, &c. It was also an excellent dentifrice. De Laet (in 1647), has described, from personal experience, its power of stopping the bleeding from the nose, and the necessity of wearing rings, cut entirely out of the stone. Some Italians still use rings like these for the same purpose.



अथ स्फटिकम् ।

मूलम् ।

हिमालये सिंहले च विन्ध्याटवीतटे तथा ।

स्फटिकं जायते रत्नं नानारूपं ममप्रभं ॥ ४३५ ॥

हिमाद्रौ चन्द्रमद्भाशं स्फटिकं तद्विधा भवेत् ।

सूर्यकान्तञ्च तत्रैकं चन्द्रकान्तं तथापरं ॥ ४३६ ॥

सूर्यप्रांशुस्पर्शमात्रेण वज्रिभ्रमति यत् क्षणात् ।

सूर्यकान्तं तदाख्यातं स्फटिकं रत्नवेदिभिः ॥ ४३७ ॥

पूर्णन्दुकरसंस्पर्शादभ्यतं स्रवति क्षणात् ।

चन्द्रकान्तं तदाख्यातं दुर्लभं तत्कलौ युगे ॥ ४३८ ॥

अथ स्फटिकका वयान ।

तर्जमा ।

हिमालय पर्वत, सिंहलदेश, विन्ध्यापर्वतके जङ्गलके करिवके जमीनसे बज्जत् रौमन तरह तरहका स्फटिक पयदा होति है । ४३५ ।

हिमालय पर्वतमे पौर्णमासीके चांदके समान सफेदरङ्ग, सूर्यकान्त और चन्द्रकान्त नामे दोकिंसिमका स्फटिक पयदा होता है । ४३६ ।

जो स्फटिक सूर्यके किरणके स्पर्शसे आग देता है, रत्न-पार्वती पण्डित उसको सूर्यकान्त अर्थात् अतसी सीसा कहते हैं । ४३७ ।

पौर्णमासीके चांदके किरणके स्पर्शसे जो स्फटिक अग्नित देता है, उसको चन्द्रकान्त कहते हैं, कलियुगमे चन्द्रकान्त स्फटिक बज्जत् दुर्लभ है । ४३८ ।

THE QUARTZ.

TRANSLATION.

435. A VERY bright Quartz is found in the Himalayas, Ceylon, and the forests in the Vindya Mountains.

436. Two kinds of Quartz, respectively called *Súrya-kánta* and *Chandra-kánta*,* are produced in the Himalaya. These are deliciously bright as the moon.

437. That Quartz which flames in sunshine, the authorities call *Súrya-kánta*.

438. That Quartz which runs nectar when the moon at its full bathes it with its balmy influence, is called *Chandra-kánta*.

অথ স্ফটিক ।

অনুবাদ ।

হিমালয় পর্বত, সিংহল দেশ ও বিক্ষিপ্তপার্শ্বীয় আরণ্য প্রদেশের সমিহিত ভূভাগে অতিপ্রভাশালী নানাবিধ স্ফটিক উৎপন্ন হয় । ৪৩৫ ।

হিমালয় পর্বতে পূর্ণচন্দ্রসদৃশ শুক্লবর্ণ সূর্য্যকান্ত ও চন্দ্রকান্ত নামে দ্বিবিধ স্ফটিক উৎপন্ন হয় । ৪৩৬ ।

যে স্ফটিক সূর্য্যের কিরণসংস্পর্শে বহিঃ উদ্গীরণ করে, রত্নতত্ত্ববিৎ পণ্ডিতেরা তাহাকে সূর্য্যকান্ত কহেন । ৪৩৭ ।

যে সকল স্ফটিক হইতে পূর্ণচন্দ্র-কিরণ-সংসর্গে অমৃত ক্ষরিত হয়, তাহা চন্দ্রকান্ত নামে অভিহিত হইয়া থাকে । ৪৩৮ ।

* *Lit.*, Sun-like and Moon-like.

मूलम् ।

अशोकपल्लवच्छायं दाडिमीवीजसन्निभं ।

विन्धप्राटवीतटे देशे जायते मन्दकान्तिकं ॥ ४३९ ॥

सिंहले जायते कृष्णमाकरे गन्धनीलके ।

पद्मरागभवे स्थाने विविधं स्फटिकमभवेत् ॥ ४४० ॥

अत्यन्तनिर्मलं स्वच्छं स्रवतीव जलं शुचि ।

ज्योतिर्ज्वलनमास्थितं मुक्तज्योतीरसं द्विज ॥ ४४१ ॥

तदेव लोहिताकारं प्रोक्तं राजमयं शुभं ।

आनीनं स्वर्णयुक्तं यत्तु राजवर्त्तमुदाहृतं ।

ब्रह्मसूत्रमयं यत्तु प्रोक्तं ब्रह्ममयं द्विज ॥ ४४२ ॥

तर्जमा ।

विन्धपर्वतके जङ्गलके करिवकी जमीनसे जो स्फटिक पयदा होता है, वृक्ष अशोकफूलके पल्लवके समान क्राया-युक्त और आनारदानेके समान प्रभाविशिष्ट होता है, लेकिन ऐसा रौसन नहीं होता है । ४३९ ।

हिमालय देशके गन्धनीलकनामे स्थानसे कृष्णरङ्ग स्फटिक पयदा होता है । और जिस् जगह पद्मराग मणि पयदा होती है, ओंहा स्फटिकभी तरछ तरछका पयदा होता है । ४४० ।

जो स्फटिक बज्जत् साफ, और जिससे साफ पाणि निकले, और आगकी तरछ रौसन, उसको मुक्तज्योतीरस कहते हैं, और ऐसा जातका स्फटिक लालरङ्ग होनेसे राजवर्त्त बोला जाता है, नीलरङ्ग होनेसे उसको राजमय कहते हैं और जनेउके समान निशान होनेसे उसको ब्रह्ममय कहते हैं । ४४१ । ४४२ ।

TRANSLATION.

439. Those Quartzes that are found in the wilds of the Vindya, are furnished with a shade like the leaves of the *Asoka** flower, and with a brightness like the seed of the pomegranate; but are not so fair.

440. A quarry named *Gandha-nīlaka* in Ceylon, produces a black Quartz. Those places that bring forth the *Padma-raga*, also bring forth various kinds of the Quartz.

441—442. Those Quartzes that are entirely free from flaws, which exude a pure transparent water and which are glorious as the fire, go by the name of *Muktajyotirasa*. When these are red, they are called *Rājavarṇas*; when bluish, *Rājamayas*; and when like the holy thread, *Brahmamayas*.

অনুবাদ ।

বিস্ময়পূর্ণতের অরণ্যসন্নিবিষ্ট যে সকল স্ফটিক জন্মে, তাহারা অশোককুসুমের পল্লবের ন্যায় ছায়াযুক্ত ও দাড়িমের বীজের ন্যায় প্রভাবিশিষ্ট হয়, কিন্তু তাদৃশ কান্তিবিশিষ্ট হয় না । ৪৩৯ ।

সিংহলদেশে গন্ধনীলকনামক আকরে কৃষ্ণবর্ণ স্ফটিক উৎপন্ন হয় এবং যে সকল স্থানে পদ্মরাগ জন্মে, তত্তৎ-প্রদেশে বিবিধ স্ফটিক জন্মিয়া থাকে । ৪৪০ ।

যে সকল স্ফটিক অত্যন্তনির্মল, নির্মল বিশুদ্ধ জলশ্রাবী এবং অগ্নির ন্যায় তেজঃপুঞ্জ, তাহাকে মুক্তজ্যোতীরস কহে। তজ্জাতীয় স্ফটিক লোহিতবর্ণ হইলে রাজবর্ণ, স্বেচ্ছা নীলবর্ণ হইলে রাজময় এবং ব্রহ্মনুভ্রময় (পৈতার ন্যায় চিহ্নবিশিষ্ট) হইলে ব্রহ্মময় নামে অভিহিত হইয়া থাকে । ৪৪১ । ৪৪২ ।

* *Vide ante*.

मूलम् ।

आकाशशुद्धं तैलाख्यं नेत्राब्जं स्फटिकं दिज ।

मृणालशङ्खधवलं किञ्चिद्वर्णान्तरान्वितं ॥ ४४३ ॥

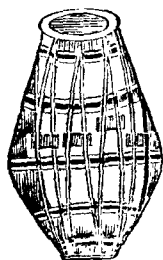
न तु तुल्यं हि रत्नानामथवा पापनाशनं ।

संस्कृतं शिल्पिना सद्यो मूल्यं किञ्चिन्नभेत्ततः ॥ ४४४ ॥

तर्जमा ।

आकाशके समान निर्मल स्फटिकको तैलाख्य कहते हैं ।
आंखकी सफेदी, सफेद कमल, कमलकी जड़, शङ्खके समान
सफेदरङ्ग और कोइ रङ्ग होने और और रत्नके समान
हज्जतके काबिल, और पापका नाश करनेवाला नहिं
होता है, लेकिन कारिगर ओस्तादके हातका बनाया
ऊया कुछ किमत रखता है । ४४३ । ४४४ ।

इति स्फटिकका वयान ।



TRANSLATION.

443—444. A *Tailākya* Quartz is pure as the Heavens. When a Quartz is like the white lustre of the eye, the lotus-stalk, or is white like the conch, or is colored like any other object, it is not so valuable, or for that matter, so sacred as other gems. But when a Quartz is refined by a skilful lapidary, it may turn out a good gem.

অনুবাদ ।

আকাশের ন্যায় নিম্নলিখিত স্ফটিককে তৈলাখ্য কহে ।
স্ফটিক চক্ষুর ক্ষেত্র, বা শ্বেতপদ্ম, বা মৃণাল, অথবা শঙ্খের
ন্যায় ধবলবর্ণ কিন্না অন্য কোন বর্ণাঙ্কিত হইলেও অপরাপর
রত্নের সদৃশ গৌরবাঙ্কিত বা পাপনাশক হইতে পারে না,
তবে নিপুণ শিল্পী দ্বারা উত্তম সংস্কৃত করিলে স্ফটিকের
মূল্য কিঞ্চিৎ বৃদ্ধি হয় । ৪৪৩ । ৪৪৪ ।

ইতি স্ফটিক ।



THE QUARTZ.

THE Quartz belongs to the hexagonal or rhombohedral system of crystallization. There are many varieties, however, which are found massive and compact. The specific gravity of each of the varieties, is from 2.5 to 2.8; its hardness 7 in the scale. In the transparent specimens, the lustre is vitreous, in the opaque ones, it is rather resinous. The fracture is conchoidal and the cleavage not very distinct. It possesses double refraction and acquires positive electricity by friction. The Quartz is formed of pure silica or silicon 48.04 and oxygen 51.96. It is not affected by any acid but hydrofluoric. It is infusible before the blow-pipe, but when put before the flame of the oxyhydrogen jet, it melts and then can be drawn into fine threads, and at last becomes volatilized. If one piece of Quartz is rubbed with another, both become phosphorescent and “emit an empyreumatic odour.”

Its Varieties.

ALL the varieties of the Quartz are of the same composition and have the same properties. The difference of color in the specimens gives us the different names. The whole family of Quartz may be classed under three heads:—

The Vitreous—or transparent.

The Resinous—or opaque.

The Jaspers—or the specimens possessed of the dull color and opacity of the Jasper.

The following Stones come under the 1st Class:—

THE Rock Crystal, (of a white color); the Amethyst, (of a fine violet color); the Cairn-gorm, (so-called, on account of its being found in the Cairn-gorm mountains of Scotland), also called the False Topaz, (of a brown and yellow color); and the Aventurine (of a grey, brown or reddish-brown color.)

*The following Stones come under the 2nd Class;
(i. e., Chalcedonic Variety) :—*

THE Chrysoprase (of a fine apple-green); the Onyx (with a blackish, brownish or greenish layer); the Sardonyx (having red, or brownish and white layers); the Sard (of a brownish red) and Carnelian (red, white and yellow); the Chalcedony (of a greyish, or milky-white or pinkish color); the Chalcedonyx (having alternate stripes of white and grey); the Mocha-stone (or Moko-stone, “containing infiltrated dendritic oxides of maganese and iron, which gives it the appearance of containing vegetable remains”); the Plasma (of a grass or olive-green color, with yellow and white specks); the Agate (of various colors); and the Quartz Cat’s-eye.

The following belong to the 3rd Class:—

THE Jasper (yellow, red, green, black and brown); and the Blood-stone or Heliotrope (of a dark-green color, sprinkled with blood-red specks.).

Fuller notice will be taken of some of these stones, in their proper places.

अथ भीष्मम् ।

मूलम् ।

कलिङ्गे मगधे चैव मलये च हिमालये ।

भीष्मरत्नसमुत्पत्तिस्तस्य लक्षणमुच्यते ॥ ४४५ ॥

शुक्लाः शङ्खाजनिभाः श्योणाकसन्निभाः प्रभावन्तः ।

प्रभवन्ति ततस्तक्षणा वज्रनिभा भीष्मपाषाणाः ॥ ४४६ ॥

हेमादिप्रतिवद्गं शुद्धमपि अद्भ्यु विधत्ते यः ।

भीष्ममणिं ग्रीवादिषु स सम्पदं सर्वदा लभते ॥ ४४७ ॥

अथ भीष्ममणिका वयान ।

तर्जमा ।

कलिङ्गदेश, मगधदेश, मलयगिरि और हिमालय पर्वतमे भीष्मरत्न पयदा होता है, तपसील वार उसका वयान होता है । ४४५ ।

भीष्ममणि शङ्ख, सफेद कमलके समान सफेद रङ्ग; सोणा-फलके समान जरदूरङ्ग और नया होनेसे हीरेके समान चमक देनेवाला है । ४४६ ।

जो आदमी वेचयेव भीष्मरत्न सोणमे जड़ करके गले अथवा हातके पहेरे, वह आदमी हमेशा तरह तरहके दौलतका हिस्सादार है । ४४७ ।

THE ROCK CRYSTAL.

TRANSLATION.

445. THE Rock Crystal is produced in Kalinga, Magadha, and the Malaya and Himalaya Mountains. Its properties I shall now describe.

446. A Rock Crystal is sometimes white like the conch or the lotus,—sometimes it is yellow like the *Syonaka* flower. When fresh, it is dazzling like the diamond.

447. A man who wears a sterling Rock Crystal set on gold, acquires success in life.

অথ ভীষ্ম ।

অনুবাদ ।

কলিঙ্গ ও মগধপ্রদেশে এবং মলয় ও হিমালয়-পর্বতে ভীষ্মরত্ন উৎপন্ন হয়, ক্রমশঃ তাহার লক্ষণাদি বলা বাই-
তেছে । ৪৪৫ ।

ভীষ্মমণি শঙ্খ ও পদ্মের ন্যায় শুক্ল, শোণাকপুষ্পের
ন্যায় পীত-বর্ণবিশিষ্ট এবং নূতন অবস্থায় হীরকের ন্যায়
প্রভাশালী হইয়া থাকে । ৪৪৬ ।

যে ব্যক্তি বিশুদ্ধ ভীষ্মরত্ন স্ববর্ণবদ্ধ করিয়া গ্রীবাদিতে
ধারণ করে, সে ব্যক্তি সর্বদা নানাসম্পদভাগী হয় । ৪৪৭ ।

मूलम् ।

गुणयुक्तस्य तस्यैव धारणान्मनिपुङ्गव ।

विषाणि तानि नश्यन्ति सर्वाण्येव महीतले ॥ ४४८ ॥

विषमा नावाधन्ते ये तमरण्यनिवासिनः समीपेऽपि ।

द्वीपिवृकशरभकुञ्जरसिंहव्याघ्रादयो हिंसाः ॥ ४४९ ॥

शाम्यन्तप्रहृतान्यपि सर्पाण्डजाखटश्विकविषाणि ।

सलिलाग्निवैरितस्करभयानि भीमानि नश्यन्ति ॥ ४५० ॥

शैलवलाहकामं परुषं पीतप्रभं प्रभाचीनं ।

मलिनद्युति विवर्णं दूरात्परिवर्जयेत् प्राज्ञः ॥ ४५१ ॥

तर्जमा ।

गुणशाली भीष्मरत्न पहेरनेसे सब किसिमका जहेरका दोषनाश होता है, और लेकड़ वाघा, सेर, शरभ (एक किसिमका आठ पाओका हिंसक अर्थात् दारिन्दा जानवार), छात्यो, सेर वगैरह जङ्गलके रहनेवाले हिंसक जानवार उसके पासभी आ नहिं सकते । ४४८ । ४४९ ।

भीष्मरत्न पहेरनेसे वसांय, चूया, बिच्छुका जहेर और जल, आग, दुस्मन और चोरका डर नहि रहता । ४५० ।

सेवार, मेघके समान रङ्गदार, कर्कश, जरदरङ्ग, वेचमक, मयला और बदरङ्ग भीष्ममणिको पण्डितलोग दूरहीसे छोड़नेको कहते हैं । ४५१ ।

TRANSLATION.

448—449. A good Rock Crystal is an infallible remedy in all cases of poisoning. Wild animals like the leopard, *Sarava* (an eight-footed beast), the elephant, the lion and the tiger, cannot approach this gem.

450. It neutralizes snake, rat, and scorpion poisons, and the wearer need never fear drowning, fire or a thief.

451. A moss-colored, cloud-like, rough, yellow, dull, dirty and discolored Rock Crystal the authorities shun from a distance.

অনুবাদ ।

গুণশালী ভীষ্মরত্ন ধারণ করিলে সর্বপ্রকার বিষদোষ প্রশমিত হয়, এবং দ্বীপি, শরভ (এক প্রকার অক্টপাদ হিংস্রক জন্তু), হস্তী, সিংহ ও ব্যাঘ্র প্রভৃতি অরণ্যবাসী বিষম হিংস্র জন্তুবর্গ তাহার সমীপেও আগমন করিতে পারে না । ৪৪৮ । ৪৪৯ ।

ভীষ্মমণি ধারণ করিলে সর্প, ইন্দুর ও বৃশ্চিকের বিষ, এবং মলিল, অগ্নি, শত্রু ও তস্করের ভয় প্রশমিত হয় । ৪৫০ ।

শৈবাল ও মেঘের ন্যায় বর্ণবিশিষ্ট, কক্কর্শ, পীতপ্রভা-শালী, হীনপ্রভ, মলিন ও বিবর্ণ ভীষ্মমণিকে পণ্ডিতেরা দূর হইতে পরিত্যাগ করিবেন । ৪৫১ ।

मूलम् ।

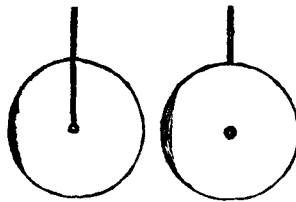
मूल्यं प्रकल्प्यभेषां बुधवरैर्देशकालविज्ञानात् ।

दूरेभूतानां बज्र किञ्चिन्निकटप्रसूतानाम् ॥ ४५२ ॥

तर्जमा ।

पण्डितलोग देश और समयके भेदसे भीष्ममणिका मोल ठिक कर सकते हैं, अर्थात् बज्रत् दूरदेशका पयदा ज्ञया भीष्ममणिका ज्यादा और नज्दिक् देशमे पयदाज्ञया भीष्ममणिका कम दाम कहते हैं । ४५२ ।

इति भीष्ममणिका वयान ।



TRANSLATION.

452. Rock Crystals vary in price (say the authorities) in accordance with time and place,—*i. e.*, a Rock Crystal coming from a distant country, is more, and that produced near, is less precious.

অনুবাদ ।

পণ্ডিতেরা দেশকালভেদে ভীষ্মমণির মূল্যের তারতম্য করিয়া থাকেন, অর্থাৎ বহুদূরদেশোৎপন্ন ভীষ্মরত্নের অধিক এবং নিকটস্থ প্রদেশোৎপন্ন ভীষ্মরত্নের অল্প মূল্য নির্দেশ করেন । ৪৫২ ।

ইতি ভীষ্ম ।



THE ROCK CRYSTAL.

Its Properties.

THE color of the Rock Crystal varies from pure white, to greyish white, yellow white, yellowish-brown, clove-brown and black. This stone sometimes contains a mixture of mica, rutile, tourmaline, topaz, chlorite, &c., and in some specimens possesses a cavity containing water with an air-bubble in it, which moves as the stone is turned. There are some pieces of this nature coming from Madagascar, which emit a smell like that of burnt oil when subjected to friction.

Where found.

THIS stone is found in numerous places, among which may be mentioned, several places in Ireland, Scotland, France, Hungary, India, Ceylon, Brazil, Canada, Australia.

Cutting and Engraving.

THE Rock Crystal is cut on a copper wheel by means of emery and polished with tripoli. It is generally cut in the form of a brilliant, rose or table. Splinter of Diamond is used, in case it is required to be drilled. Diamond-powder is necessary for engraving, and sometimes a device is etched on the stone with fluoric acid. Amongst the engravings on the Rock-crystal, may be mentioned, "the contest between Hercules and Antæus,"

and an image of Arsinoë, drawn by Satyrius. In the British Museum may be seen a stone of $7 \times 3\frac{1}{2}$ inches in dimension, upon which is engraved the "Crucifixion."

*The Rock Crystal as known to the Ancients :
Its Uses.*

THIS stone was extensively known to the ancient nations. The Egyptians used it for making cylinders, scarabæi, &c. Theophrastus mentions that it was selected for seals. Pliny says, that it was very largely used for house ornaments. Its name (derived from the word "Crystallus") signified "ice," and the Ancients thought it to be ice congealed by intense cold, and that it could only be found in the frozen regions. Some of them would not even expose it to great heat, lest it should melt. The Emperor Nero is said to have possessed a pair of beautiful Crystal Cups, which he broke asunder, out of jealousy and anger, when he heard of the loss of his kingdom. The Empress Livia gave to the Capitol of Rome, a piece of Crystal, weighing 50lbs. The Roman doctors used the Crystal-balls as lenses, in order to burn out sores. On account of its hardness and superiority to glass, this stone is used for making lenses for spectacles, and is then known as the pebble. The natives of India hollow it out into cups, goblets &c., of very great thinness, and often cover them in beauti-

ful ornamentation. The Chinese use it for the same purpose. The Japanese cut it into large round balls, which are said to be used for cooling the hands. The Indians believe the Crystal to be the mother or external husk of the Diamond—calling the Diamond, the ripe, and the Crystal, the unripe Diamond.

Its Price : Imitations.

THE price depends upon the quality and size required for particular purposes. Those, for instance, that suit for lenses, vary from 2s. to 15s. per pound avoirdupois, but those of a larger size, intended for cups, dishes, &c., and the execution of which is attended with considerable time and risk, fetch a very great price. The green, pink and various other colored beads, which are sold in Switzerland and Germany, are made of crystals colored, by being exposed to heat and put to various chemical solutions. The sudden change of temperature causes the Crystal to crack all over, and the solution easily enters the pores of this stone, and to the naked eye, gives it the appearance of being colored throughout. The Rock Crystal is used for rings, pins, earrings, seals, caskets, &c., and specimens of these, found in private hands, are still highly valued, though the glass imitations and the abundant supply from Madagascar, have considerably lessened its price. Strass or paste is often sold for Crystal (when

pure and free from air-bubbles,) but it can be easily made out by its greater weight and inferior hardness.

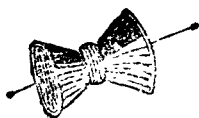
Marvellous and Medicinal Properties.

IN the middle Ages, this stone was believed to be an enemy to poison and had the virtue of betraying its presence either by breaking into pieces or becoming obscured. The famous "Show Stone" of Dr. Dee, a sphere of 3 inches in diameter, was known to possess magical properties, and would show to those that consulted it future events and distant persons. This stone may still be seen in the British Museum. The Crystal, powdered and mixed with wine, was a sovereign remedy for dysentery. Orpheus recommended it as the medicine for diseases of the kidneys. Marbodius mentions, that Crystal powdered and mixed with *mulsum* (wine and honey,) if used by women suckling, would give them an abundant supply of milk. Pieces of Crystal were supposed to allay the thirst of fever, if held against the tongue of the patients.

Celebrated Rock Crystals.

CRYSTALS, of various sizes and in various forms and of considerable value, may be seen in private collections and in public Museums. The finest

work in Rock Crystal in existence, is said to be an urn, $9\frac{1}{2}$ inches in diameter, 9 inches high, and this, together with the pedestal, is made of one entire piece. The upper part contains a representation of Noah asleep, his children holding a covering, and a woman bearing in her hands a basket of fruit. This urn belonged to the French Crown, and was, at the time of the Revolution of 1791, estimated at more than 1,000,000 francs.



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